



THE FAL  
OF THE  
LATE  
ARRIAN.



He that beleueth in the  
sonne of god hath euers-  
ting life. But he that be-  
leueth not is condemned al-  
redy: because he hath not  
beleued in the name of  
the onely begotten sonne  
of God. . Iohn. iii.

Thom. Janner







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the  
one  
hon  
Utr

TO THE MOSTE  
VERTVOVS LADY THE  
Lady Maries grace, daughter to the  
right puissaunt kyng Henry the.viii.  
and sister to our most redoubted king  
Edwarde the. vi. Iohn Proctour,  
her most humble oratour Wis-  
sheth from God, grace,  
peace, and helth  
full felicitie.

**A**FTER that I had gi-  
uen our late Arrtan the  
fall ( moost Gracious  
Marpe ) I bethought  
me, vnder whose shylde  
I myght haply calenge the game.  
And diligently considering with my  
selfe, how that all my labours, and  
the fall which I haue gyuen, tende  
onelye to the mayntinaunce of the  
honor and gloze of the Glorious  
Virgin Marpe, in defendynge and  
A.ij. vphol.



To the most vertuous .

Upholdynge the sweete fruit of her  
blessed wombe Iesus Christ in his  
true diuinitie and perfect equalitie  
with God the father ( which my ad-  
uersary wolde haue gladly leyde on  
the grounde ): vnder whose banner  
thought I with better luck mought  
I entre the triumphe , and syng the  
victorie , then our Noble Marys,  
whose native gentylnesse is suche,  
that as her grace can not but vouch-  
safe her good wyl in all honest qua-  
relles : so in this especially she wyl  
not , but wyl and doo thuttermost:  
moued as well for the name sake, as  
also through the heuenly conformi-  
tie of most godlye qualities in her,  
to the hygh resemblaunce & perfect  
imitacion of the other .

Mary  
dwelleth  
in Galile,  
inhabiteeth  
Nazareth,  
Beth,

As who that dwelleth euermore  
in Galile, the most glori-  
ous transmi-  
gracion from the inordinate loue of  
the creatures into the Creator of al

In



Lady Mary.

Inhabitech most willingly Nazareth, the floure of virginitie, the  
braunche of diuine influence.

espoused  
to Ioseph  
visited by  
Gabriel.  
Mat. i.

Accompanyeth continualpe with  
Ioseph, the increase and augmen-  
tation of fayth and loue.

Admitteth daile into the priuey  
closet of her heart Gabriell, the for-  
titude and might of God. Through  
whose ioyfull Annuntiation, her  
soule springeth vp with hope. Affe-  
cteth the fulnesse of Grace, the pre-  
sence of the Lorde: And obteyneth  
a sertayne singularitie of blessed-  
nesse, amongst all Ladyes.

Mary re-  
ceth and  
goeth in-  
to the  
Moun-  
tayne, co-  
meth into  
the Citie  
of Jude,  
entreteth  
house of  
zacharie.  
& salueth  
Elyza-  
beth. Lu. i.

As who againe daily riseth, from  
synne, from worldye vanities and  
delyces.

Goeth, into the mountaynes, to-  
warde the heauenly Ierusalem.

Cometh, into the Citie of Jude,  
the Citie of worthy prayse, and di-  
uine honoz: into the house of God,

A.iii.

to

To the most vertuous  
to confesse her vnto his holy name.  
Entreth, the house of Zacharie,  
the faythfull & worthy remembraunce  
of the Lorde his preceptes.

Sweetely saluteth Elizabeth, the  
saturitie and fulnesse of her God:  
Onely satisfieng her greedy desyre  
in him, Qui solus replet in bonis des-  
iderium nostrum.

Mary co  
repreth,  
beareth &  
bringeth  
forth Jes-  
us Christ.  
Math. 1.

And as the true handmayde of  
the Lorde, conceiueth most worthely  
in her heart.

Beareth in perpetuall memoire.  
And bringeth forth Jesus Christ,  
true God and man, in most goodly  
practise of godly lyfe.

Thus, most Gracious Marye,  
& blessed handmayden of the Lorde,  
Debatyng with my selfe your Noble  
nature and heauenly dispositions:  
wherin, your Grace so hygh appo-  
cheth to the perfection of that your  
Graces celestiall paterne, the holye  
Virgin

Lady Mary.

Virgin Marye : that in some mans  
head, wytte myght well gather, and  
reason conclude not a misse, one, &  
the same soule to be of bothe, the  
bodies onely chaunged, accordyng  
to Pythagoras lawe. I save, oc-  
cuppeng my imaginacion after this  
sorte, within the circuite of youre  
Graces excellencye, I fynde matter  
ynough, encouragynge me, to wyl  
that I wolde, to lyke as I lysted :  
to doo in dede no lesse then in mynd,  
me thought I was euer a doyng.

Wherfore, as well for contenta-  
cion of myne owne priuat affection,  
as that also I suppose it most meete  
and congruent : I haue not letted  
to committe these my labours, into  
the handes of the people, vnder the  
supporte and recognisaunce of your  
Graces title and name. Wherby,  
I doubt not, but the honest & godly  
soyt wil like it the better: the cankred

A. iiii,

and



To the most vertuous  
and enuyous shal haue lesse force to  
endowage oꝝ hynder. Although I  
know their bytyng & carpyng styng  
wyl not a litle be sharpened therby,  
agaynst the same my doyngs: which  
I gladly do acknowledge, shall at-  
chiue no small oznaiment and grace,  
thzough these four letters M A R Y:  
Thus in euery thyng Enuye dothe  
comitat vertue, no otherwyle then  
shadowe the bodye.

Howbeit, foꝝ my parte, I do nei-  
ther couet the pꝛaise of thone, ne re-  
garde the dispꝛaise of thother. Only  
my desyre is, to exhibet a labouré in  
thōs eye commendable, without re-  
specte of their commendatton: And  
in the others fansye vituperable,  
withoute care oꝝ regarde of their  
nyppe and checke. The fruite, no  
doubte of bothe, thonlye floure of  
your Graces name shynyg in their  
eye at the firste entraunce, shal  
byng

Lady Mary.

byringe forth and yelde vnto me, in  
suche plenty, that it shall greatlye  
enlence and prouoke me herafter in  
the like oportunitie to wil most with  
the best, all if my power can do least  
with the worst. In meane tyme, I  
most hertely desire your grace, to as  
pyze & fauour that, that present is:  
the matier for the worthynesse, the  
Authoꝝ, for his forward good wyll.  
Both of the matter, & the authoꝝ his  
entent, your hyghnesse shall haue  
further instructiō, if the same bouch  
safe to reade my pꝛeface to my Cou-  
treimen of England: wherin, I do  
bothe touche & teache, accoꝝdyng to  
my skyll & connyng: and towarde  
thende therof, doo disclose a worde  
oꝝ two, concernyng the late Artian,  
and his fall. Thus the Lorde of  
Lodes, & Kyng of Kynges, Iesus  
Christ pꝛeserue and continue your  
Grace in all honoꝝ, gloꝝy, & welch,  
nowe and euer. Amen.



# THE PREFACE

vnto my countrey men  
of Englande.



**T** IS not vnknownen  
to the christian reader  
that the deuill, as he is  
the continuall aduer-  
sary of mankynde, so  
cōtinually at al times  
and seasons, he laboꝛeth by wonder  
full & sundꝝ craftes, to ouerthrowe  
& extinct the Euangelicall doctrine,  
the only comforte and stay of man:  
and to weꝛp the faythefull folowers  
of the same.

**I**n the firste buddynge tyme of  
Christ his church, loꝛde, with howe  
many afflyctions was the same in-  
uaded: with howe many waues of  
sundꝝ persecutions, knoꝛte and bet-  
at: with howe many tourmentes &  
deathes tryed: Agaynst which, the  
crueltie



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crueltie of Princes: The peruerse  
maliciousnesse of the Iues: The  
impious rage of heretikes, and fi-  
nally the whole world with al kynde  
of deuelysh engynes and malicious  
policies, had as ye wolde say, made  
insurrection. And although Annas  
and Cayphas reigne not styll, Nero  
and Diacletian are not euer, yet e-  
uer shall Iesus Christ, and such  
as faythfully beleue in him, suffre  
persecution to the ende of the worlde:  
as Paul doth wytnes. And in this  
present tyme, what daungerous tra-  
gedyes hathe Satan styred vp:  
what straunge & perillous heresyes  
hath he reysed among the people of  
God? Who seying the great follie,  
the habundaunce of iniquitie in these  
dayes among the people, doth not,  
o: laugh hertely with Democritus,  
o: bitterly lament with Heraclitus,  
of which men I haue read in Aun-  
cient

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cient wyters, that thones faction & custome was, evermore to laugh: thothers to lament and weepe at al thynges cōmonly practised amongest the people of their tyme. If they bothe were now liuyng, they wolde, I suppose, euen dye, the one with laughyng at the folly, the other lamētyng the great iniquitie of the people: of bothe there was, neuer more plenty, as is in our tyme. For my parte, I can rather lament and sorrow with Heraclitus, the present state of this worlde, then otherwise laugh with Democritus, for what hert in whiche remaineth any speckle of honesty and godlynesse, wold not rue the great impietie of these dayes, wolde not bewayle the wickednesse of this tyme: wherein it is to be seene (to speake nothyng of Anabaptistes, Libertines, Marcionistes with other a nōbze, which  
are

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are presentlye rife amongeste the people) that call into doubtte and question, whether Christ be comen or not: Yea, & some without doubt, question, or controuersie moued at all, feare not impiously to auouche, teache and affirme, that our only Justice & peace, our only pathway to euerlastyng lyfe, our only Mediator and Saupour, our onely propiciacion for synnes, Iesus Christ, is not true god, but a mere creature, a passible man only.

What more worthe Democrites laughers, or Heraclites teares, then suche outragious follye, suche vnbydded iniquitie? And is this an easye persecution, a small greefe trowe, to the faythful Congregation, to the right beleuers of Iesus Christ, and fauourers of his holye worde, that contrary to so many and mighty testimones of the scriptures,

after



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after the most glorious bloodshed  
& slaughter of so many godly Mar-  
tyrs, for corroboracion of the same:  
After so great vnitie vniuersally re-  
ceyued in Christ his Church, tou-  
chyng this hygh truthe of his diui-  
nitie, it shulde be nowe denyed, that  
he is true G O D, equall in his di-  
uinitie to the father: Howbeit there  
was no other lykelyhood, but that  
suche monstruous metamorphosye  
shulde happen. I remembre the Ci-  
neke Diogenes, who passyng by the  
house of a certayne lauysh and ryo-  
tous persone, where vpon the doze  
it was wrytten: This house is to be  
solde. Yea of my fayth of Dyoge-  
nes. I espyed very wel and prophe-  
cyde in my mynde, that by reason of  
thyne vnmesurable surfetyng, thou  
wolde at laste, spue vp some whole  
house. Euen so, of suche dissolute  
crotynge, such vnmesurable gour-  
maundyng

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maundyng and daungerous surfeitinge of the people, in all abhominacion, vyce, and vncleannesse, as haue ben in these later tynes practised amongst them : to the miserable deuastacion of Christ his byname, prophanacion of the pure & vnspotted religio, antiquacion of al honest, godlye and decent Orders : what els was there to be looked for, but that some of them wolde at last euomet and spue forth some suche monstrous portent, & prodigious matter, of long tyme not hearde of befoze : so abhominable, filthy, and stynkynge, that no true Christian myght abyde the hearpyng, sauour, or syght therof. Were we not sufficiently instructed by the scriptures, that towarde the ende of the world, heresies shuld opteyn a great stroke amongst the people : We myghte lustily wondze to see so many straunge scismes



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scismiks and opinions in these dure  
dayes sprong vp, and so manye in-  
fected with the same. But beyng re-  
solued by Goddes wooorde, that they  
shalbe, let vs not wondze either that  
they are, or for that so manye be in-  
fected with them: Whiche are ther-  
fore sent & permitted, that the fayth  
of man in hauing temptacion, shuld  
haue also probacion.

The greatest wondze is, to se such  
nombze of heresyes so nygh home,  
so manye infected with them within  
this Ile of England: Within En-  
glande I saye, where euerye man,  
euery womā pretendeth to be a gos-  
peller, euery boye, eche gyrlle tray-  
ned & exercised in readyng the holy  
Scripture of Iesus Christ.

A hygh name, a noble trayne, and  
most godly exercise, If we matched  
them (gentle frendes and Coun-  
treymen) with godly mynde & good  
affection



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affection to practyse and folow that  
which we reade and heare of Gods  
true worde, in our life & behauiour.  
But our tongue soundeth muche in  
tune : our phrase is Lorde Lorde, &  
the lord knoweth, our maners gear  
all togyther oute of tune, our lyfe  
nought nought : We beare it in our  
hādes, we se it w<sup>th</sup> our eye, we here it  
with our eares, we rolle it vp with  
our tonge: but our cōuersacion & ly-  
uyng sauour nothyng therof at all,  
but daily worse, & worse experience  
proueth. If it be no mater of wōder,  
that we thus wander yet in such dar-  
kenes, whtch haue y<sup>e</sup> lyght amongst  
vs: that we be thus spotted, and de-  
filed with so many sores of perillous  
heresyes, which cary about with vs  
the glasse of knowledge: that we be  
thus far out of square, which haue  
the streyght rule, and right square  
at hande: What wonder is it, if o-

B. i.

ther

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*Gala. iiii.*

talke: or that the holosome worde of  
god, which is so frake in your mou-  
thes, neuer came so farre as youre  
hertes. Quis vos fascinauit non o-  
bedire veritati: Who hath bewyt-  
ched you (gentle frendes & Coun-  
treimen) what ayleth you that you  
wyl not obey to the truthe, but thus  
headlong runne into all vntuthes,  
thus irreuerentlye wander in to all  
vngodlynnesse, and pitefully stray in  
to all vnrightheousnesse.

*Valerius  
Mar. li.  
vi. cap. ii.*

Ones merueilously ye were be-  
wytyched, by that Romysh man, the  
peuysh Pope: what tyme he helde  
your heades vnder his girdle of in-  
iquitte. Then as the Poet Diphyl-  
lus, in a tragedy which he pleyed at  
Rome in the Theatre, sayd of great  
Pompei: Miseria nostra magnus est  
Dux. Our miserie is the great: meanyng  
it by Pompei, who was called great  
Pompei. So thā ye mought haue

sayde:

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sayde: Misericordia nostra Papa est: Our misery is the Pope, the great pumpe of the worlde. Now he beyng disclosed what he is with all his trickes: his false forged powre abrogated and discharged: who hath nowe bewytched you, who now, Misericordia nostra (gentle brethren) that in the bryght day ye canne not see. In the playne pathe ye canne not walke without fallng, that haupnge the true square and strepght rule, your lynes square not, your workes all croked out of frame and rule.

That Noble Henrye, Kyng of Kynges, now dissolued & dwelling with Christ: That heuenly Iosias I say, dyd much for you, what tyme not without great traueple & study, not withoute tyrannicall hatred of forein powers therby procured vnto him, he brought home that comfortable lyght, that pleasaunt foode.

B.iii.

of



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of soules, and gaue it eche of you  
in your handes. What tyme ye  
were yoked to the Popes bulles, he  
vnyoked you, and pulled your nec-  
kes out of that miserable bondage.  
Where you were lynked to his pro-  
lyng pardons, he purchased a free  
pardone vnto you of them all: Fur-  
ther, where ye were nouseled in Ido-  
latrye, and trayned in woꝝhippyng  
stockes and stones, he cared to dis-  
charge suche blockes oute of youre  
way: where you were grossly fedde  
vpon the marryshe of mans tradi-  
cions: he studyed to acquaint you  
w the fine diet of chrystes true word  
&c. Thus good & gracious Lorde  
was he vnto you in procurynge and  
grauntynge: How faithfull and ho-  
nest subiectes proue ye in receiuyng  
and exercisynge so precious and riche  
treasures: What perfection haue  
they wrought in you. I can not say

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the truth without your gret thyme :  
But seepnge ye be not ashamed of  
shamefull doynges, blame me not, if  
I be not ashamed to do you to wyt  
thereof.

Then ye were halfe blynde, and  
nowe ye see nothyng.

Then stockes and stones were in  
your eye, and nowe God is oute of  
your hertes.

Then ye sought pardones in pa-  
per for your synnes, and nowe ye  
synne without repentaunce in your  
hertes.

Then ye kepte a grole dyet, and  
nowe you surfet inordinatlye in all  
abhomination and iniquitie.

Then ye were not in the ryghte  
way, and now ye are to farre of.

Then dydde ye stowble amonge  
cloddes and byakes, and now ye fal  
downe right euen in the playn path.

Finally then ye had muche zeale

B.iii.

with



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without all knowledge: and nowe  
ye haue muche knowledge without  
all zeale. Then knew ye least, and  
folowed most: and nowe ye knowe  
most, and followe least.

What a monstrous metamor-  
phosie: what a straunge alteration  
of maners is this: Who hathe be-  
wytched you now my frendes: what  
euyl ghoste: what wycked spirite  
hathe benūmed you of your wittes  
now. Nemo leditur nisi a seipso: No  
man is hurt but throught him selfe:  
it was a wyse and true sentence of  
Cullpe. The euyl ghoste of your  
owne selfe, loue, pride & ambition:  
The wycked spirit of temeritie, con-  
tempte, and rashnesse, all togyther  
possessyng your hertes, hathe thus  
bewytched you, not to obey & folow  
the truthe: wherby in steade of chri-  
stians, ye are become Antichristiā:  
for true Gospellers, ye proue Ana-  
baptistes



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habittes, Libertines, Ebbionitts,  
Arrians, Seleutians, Saduces,  
Bellagians, foule and blasphemous  
Heretykes. This is true  
that I say, and I am lothe to say it,  
wolde God it were false, & I proued  
a lyer: but reposte of fame is cer-  
tayne, proufe by experience can not  
lye: I se it daily more & more true,  
and I am sorre for it in my hearte,  
because I loue you. Other heare it  
and laugh at the same in their myn-  
des, because they hate you. It is  
a good matter for your enemyes to  
reioyce, & for your frendes to weepe  
at: It is glad tidynge to the one,  
and heauy newes to thother.

And as we excede in all hereti-  
call and blasphemous opinions: so  
retayne we also all vncleynesse, all  
fylthynesse of lyfe emongste vs.  
Righteousnesse is fledde: Vertue is  
banyshe the countreye: they canne  
B. n. haue

## The Preface.

haue no dwellynge place here to abyde: The synes and incomes so great, the rétes so hygh at the lordes hande. The entreteynment of other so churlysh: The neyghboured eche where so vnpleasauit.

The eare  
whiche  
will heare  
his owne  
lyfe rebu-  
ked, shall  
dwell in  
the mydle  
of them  
that be  
wyse.  
Salom<sup>o</sup>,

Certes  
of ouer  
muchel-  
cence co-  
meth  
great p-  
silence.  
Ther<sup>e</sup>.

When hath there ben heard of such intollerable pride, of suche vnassayable greedynes for the grūmel seede, & durtye mucke of this vayne world, then haue latelye reigned amongste them which were in aucthoritee, our rulers, and in godly conuersation of lyfe, shulde haue ben heades and Capitaynes also.

When hath there ben hearde of the lyke headynesse, flattery, ambition, and rashnesse as nowe a dayes is yet practised euen in the pulpettes, where hence, the sincere and pure worde of God shulde be taught and preached with all mekenesse, with all humblenesse, with all simplicitie.

When

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When hath there ben harde of the  
lyke dissolutenesse, disorder, disobe-  
dience, and daungerous lybertie,  
as is presentely in vze amongst the  
Commons.

But thone sorte is well purged:  
whereof certen haue reaped as they  
haue sown: Whose false gouerne-  
mente is to manyfeste, howe soo e-  
uer certen busy personnes haue late-  
ly talken in defendyng their false,  
moste worthy condemnation: and  
condemnyng the doynges of the  
kynge's moste prudent counsellours  
therin, beste worthy commendation.  
But the lord grante them his grace  
that they maye acknowledge theyr  
transgression, and earnestly repente  
them for the same: and that, where  
they haue liued a lyfe worthy deathe  
euerlastyng. yet throughe herty re-  
pentaunce, they may dye the deathe  
in Iesus Chyrste, that maye turne  
B. vi. them



### The Preface.

theim to lyfe euerlastyng, and that  
this their sal may be to al other that  
are, oꝛ hereafter shall be appoynted  
rulers ouer the people, sufficient ex-  
ample and feyze warnyng, how they  
shulde behaue them selfe in that vo-  
cation: To whome, foꝛ further in-  
struction be this sayde: *Intelligite  
& erudimini qui iudicatis terram, ser-  
uite Domino in timore, & exultate ei  
cum tremore.* Ye that are called to  
be Rulers ouer the people, as well  
Kynge, as other Ciuil heades and  
magistrates, vnderstande, sayth the  
Pꝛophet, and be instructed whiche  
do iudge the earthe, serue ye the lord  
in feare, and reioyce vnto him with  
dreade. This ought to be your stu-  
die and traueile: to serche after the  
knowledge and vnderstandyng of  
God his lawes, that such maters as  
shall come in cōtrauersy befoze you:  
ye

## The Preface .

ye may decide and determine accoꝝ-  
dyng to equitie and iustice .

And to thende ye may leade your  
people in the right path of the lord ,  
and prouoke them by your erample  
to lyue in righteousnesse : serue ye  
the Lorde in feare , without whiche  
nothyng but synne : foꝝ looke what  
erample of liuyng: what pꝛesidents  
of doynges : what paterne of ma-  
ners, what lessons of honestye and  
godlines, what discipline of mercy &  
gentlenesse thei receiue at your han-  
des , suche wyll your people folow .  
Therfoꝝe, if your liuyng be not godly  
& pure, ye stande in daunger, not only  
of your owne partes , but of your  
peoples also . foꝝ as the crased ship  
by lekyng in water into it , doth not  
only drowne her selfe, but as manye  
as be in her : Euen so, if you that be  
heades and Rulers lyue in wycked-  
nesse: If the ship of your owne soule  
be

The  
roote of  
wisdome  
is, to feare  
god, and  
the bꝛan-  
che ther-  
of shall  
long time  
endure .  
Salomō



### The Preface :

be ouerwhelmed with the waue of iniquitie: what merueyle is it if the people that stand a boorde with you, be drowned in the same shipwacke with you also. If ye leade your lyues out of all honest & godly order, what meruaple is it if they lyue inordinatlye. If ye lyue as lawlesse persons, what merueile if they stray out of all lawes. If ye be so proude that ye haue forgotten, your byrthe was but syn, your lifetyme but as y<sup>e</sup> bubble in y<sup>e</sup> water, in deth, yeshal be but wormes meate, what merueyle if they remembre it not. If ye be so blynded in vayne gloze, that ye can not discerne the true goodes frome the false: the righte treasures from the counterfeict. If your hertes be so rapte to cumulate & heape to gyther the comodities of this corrupte worlde, with the incumoditie of, ye care not whom, making that your  
Lady

To vble y<sup>e</sup>  
Quolke  
weale for  
a perticu  
ler geyne  
or aduau  
tage, is

## The Preface.

Lady & Souereigne, whiche ought not only  
 to be your seruaunt & Dudge, that a thyng  
 ye haue forgotten the terrible, Voe, soule &  
 so often thretned ouer you: that ye dishonored  
 haue forgotte the Euāgelical foole, but also  
 to whome it is sayde: This nyghte vouse and  
 they requere thy soule from the, and very ab-  
 those goods which thou hast gather- hominas-  
 red togyther, whose shal they be? ble. De-  
 ye haue forgotten this, I say, what nera.  
 meruell is it if your people remembre  
 it not. If thei se you to walke befoze  
 them in the path of iniquitie, what  
 meruelle is it if they folow the same  
 waye after you. Out of doute, as  
 Helictypum the floure doth euer o-  
 pen at the sonne risynge: and at the  
 sonne sette, closeth: so if the Rulers  
 ryse from synne and wyckednes, the  
 people wyll ryse also: If thei be set  
 in the chayze of pestilence, the peo-  
 ple wyll not sytte farre of, whose na-  
 ture is to ensue & folow that chiefly,  
 wher-

Whoso-  
 euer ly-  
 ueth yll  
 in sight  
 of them  
 whom he  
 hath in  
 rule, as  
 much as  
 in him he  
 slepeth &  
 beholders  
 of Augu-  
 stine.



### The Preface.

Wherunto they perceyue their heads  
and Rulers inclined and prone.

And ye that are preachers & teachers ouer the people, consider your charge and offyce, it is hogh tyme ye do so. Many of you haue done your partes well; but many againe of you haue, and do verue leudely behaue youre selves, rather lyke to rauenyng wolkes, then faythfull pastors: Rather lyke to sowe sedition, to make vyrges amongest Gods people, then sincerely to shew forth the true worde of God, not regarding, as it appeareth by youre doynges, whether the soules committed vnto youre charge, synke or swymme, go with you to the deuyll, or without you to G G D. I haue hearde often your bayne and vndiscreate talke, with myne eare. I see daily your corrupt conuersacion of lyfe, with myne eye, my tonge can  
not



## The Preface .

not dissemble it . But better to late,  
my frendes , then neuer . Tourne  
your booke a new : lerne your office  
in them moze earnestly: and expresse  
the same to vs in your liuyng moze  
effectually . Remembre that if ye be  
called spirituall for nought, yet wer  
you made Pastors and Ministers  
for somewhat. Ye haue a charge com  
mitted vnto you from God, by the  
mouth of Paule : Learne , marke ,  
& beare it well away . If ye fayth-  
fully do it, your rewarde is, Immar-  
cescibilis gloriæ corona. But if ye be  
founde negligent and slouthfull la-  
bourers , that through youre negli-  
gencie and deceitfulnesse , Goddis  
Agricolacion goe not forwarde: his  
buyldynge ryle rotte : hys sheepe  
straye into perdition, death shalbe  
your salarve , dampnacion your re-  
warde , and their blood shal be re-  
quyred at your handes.

C. i.

The re-  
warde

### The Preface.

warde is great, let it prouoke you: the payn is horrible, let it feare you: do, & haue thone assuredly: do not, and mysse not thother vndoutedly.

As Physly therfore be not onlye hurte of venemous serpentēs them selves, but also do sucke out the poyson from other that are stynged with them: so your parte & offyce is, not only to regarde that your selves be not hurte and poisoned with the venemous styng of Satan: but also to cure and heale other that are vnder youre charge, with hollome instruction, godly example of lyfe, continually practysed amongst them: and to kyll the styng of Satan in them: to sucke out his poyson from their soules, with the mighty worde of God, by dailye and sincere preaching, & inculcatyng it into them. And do it I saye sincerely, soberly, discretely withoute all counterfeyting,

## The Preface .

tyng, all dissimulation: for cloyng  
wyl not helpe, dissimulation canne  
not serue: The hyghe Iudge seethe  
clearely, euen the secrettes of youre  
heartes, though ye colour & tuggle  
neuer so craftely. The fysh called  
Mugyll, hydeth his head, wenyng  
that then all his bodye is also well  
hydden. The Woodcocke lyke-  
wise clappeth his byll to the ground,  
thynkig that then he is safe ynough  
& not seene. But I wolde none of  
you to proue so folish as y<sup>e</sup> fish Mu-  
gill, so wyse as the woodcocke, as  
to beleue, that by hidyng your head  
or byll, by dissemblynge and colour-  
able practyses ye can not be seene,  
and discerned who ye are. Though  
the worlde be somtyme deceaued by  
suche pollycies: yet the eyes I saye  
of God, be euer cleare. Ye maye a-  
uoyde a tyraunt, by chaungyng the  
place or countrey, but him ye canne



The Preface.

not auoyde; which is euery where,  
& seeth euery both thought & deade.

**A**nd ye that are by Goddis ap-  
pointmēt hearers, be not slack  
of your part in your vocacion & du-  
tie: be obedient vnto your heades &  
teachers, & that for conscience sake.  
Paye to euerye of them their dew  
with good wyl, be it tribute, honoꝝ,  
feare, loue oꝝ reuerence: S. Paule  
requirerh no les at your hādes: and  
his warrant to Tymothe, touchyng  
your dutye, conteyneth no contrary  
lesson. Ye haue the holye and com-  
fortable Testament of Iesus Christ  
in your handes; If you be igno-  
raunt in your dutye, the greater is  
your faute: if ye know it and folow  
it not, who shall excuse you.

It greeueth me to see such daun-  
gerous deuision, so great disobedi-  
ence as is presently in force amongst  
you: it is a vehement presumption,  
and

### The Preface.

A sure token, that ye haue wonder-  
ously abused that comfortable trea-  
sure of Gods sweete worde. The na-  
ture wherof is, to make such as doo  
acquaint them worthely with it, les  
proude, lesse vicious, lesse disobe-  
dient, lesse contentious, lesse mali-  
cious, lesse couetous. But in that  
ye are more in all, and lesse in none:  
it appeareth, ye doo more proffytte  
therin, when ye had lesse knowledge  
therof. Ye haue heard, reade, and  
searched it, I denye not: but poure  
lyfe proueth that he haue read it as  
if ye read it not, your eye not single:  
Ye heare it, as if ye hearde it not,  
your intent not pure: Ye searche it  
as though ye searched it not, your  
mynde vngodlye. And this is the  
occasion that ye receaue so smalle  
profit & fruit therof: for he that seeth  
your conuersacion, heareth of your  
behauors, sercheth your dooynge,

C.iii.

Mall



### The Preface.

Shal fynde you in all, far wyde from  
your professyon. And no meruell,  
ye sought not for it. Many of you  
are mighty talkers: tolpe braggers,  
gret questmōgers, al that ye sought  
for. For as in one and the same field  
the Bee dothe ensue the floure: the  
gote, the steme or stalke: the swyne,  
the roote: the foure footed beastes,  
the fruite: Euen so in the scriptures  
dyuers is your intent: some of you  
seeke matter of talke: some, straunge  
oppinions: and some proufes and  
arguments to maintayne your con-  
ceptes & mad imaginacions be they  
good or badde: some, the knowledge  
onlye: some, the waye to liue well:  
and fewe seeke after that waye. It  
is the best parte, and the least parte  
of you haue ensued it. And after  
this sorte, readyng and serchyng the  
scriptures, what meruell is it if ye  
be gyue into wronge and corrupte  
sence;



## The Preface .

sence : whiche soughte not after the  
pure & ryght vnderstandyng therof:  
If so many scismyckes and heresies  
be sprong among you, which so irre-  
uerently, so vnworthely presume to  
abuse the reuerent & worthy woorde  
of God . ffor as to them that are o-  
uer charged with wyne, theire eyes  
ofte tymes dasell whē thei perswade  
them selues to see manye thynges,  
where in deede they see but one .

Lyke wyse suche as doo so rashlye &  
vnadvisedly with vnpure mynde &  
vngodly intent reade and serche the  
scriptures of God, doo forge & ima-  
gen many straunge sentences there  
vpon, perswadyng them selues to  
see many thynges therein, where in  
deede they see not one therof : so he-  
uie headed be they with pryde, ambi-  
tion, couetousnesse : so daselyng at  
their eyes with selfe loue, pertinacy  
& disdainfulnesse . But good coun-

C.iiij.

treimen

### The Preface.

fremmen reimeinbze the great care and  
trauelli of the most redoured pynce,  
oz he coulde: the loue that he woloe  
bryng it vnto your hādes: forget not  
that it is a hygher matter then the  
booke of Robynhoode: Consyder  
what cominodvite ensueth by the  
righte vse therof. Deceauie not the  
louyng expectacion of so hygh and  
fetherly a Pynce conceyued of you,  
do not frustrate his traueil and la-  
bours: Prouoke not Goddis ven-  
geaunce vpon you, dooe not abuse  
his holpe worde: Spoyl not your  
loues from suche heauenly and in-  
estimable treasures and comforte,  
do not tourne it into our owne con-  
fucion. And frame your selues yet  
at lengthe worthelre to vse this in-  
comparable Margatete: put on a  
single and a doves eye, which seeth  
only heauenly thynges. Let your  
heartes be inflamed with hote desire  
towards

### The Preface

towarde it . It doth not bouchesafe vulgarelye to be loued , after a comen sorte to be affected : it requyeth a thirly mynde , a hungrye and greedye stomake , but after it , a lone : And at the fyrst entraunce into it , ye must laye a parte all pryde , vainglorie , and disdainfulnesse oute of your heartes . For although the Courte of Goddis woode be veray large and ample , loftye and hyghe : yet the doore whereto ye must enter , is veray lowe : and none can enter into it , but such as are lowe , humble and meeke of spyrte . And it is a setten token that ye haue good successe in that Courte : and that ye are well in fauour with the high Lorde thereof , if you daily proue more & more mylde , meeke , sobre , humble , and lowlye of heart .

Suche only dothe he reteygne in fauour : to suche only he vouchsafe



### The Preface.

to talke in that his holy worde, and disclose his high & secrete misteries: whiche are shutte vp vnto the arrogant & proude. It reioyseth the ploughmans hert to behold the eares of his grayne or corne rather to hange downewarde then to stande bolte vp right: because he knoweth perfectly them to be lodē, these void of good fruyte

The high Ploughman Christ, couepteeth to see the same in you: to whom ye shall be an acceptable and fruytfull heruest, if your heades be not cocked vp with vayne gloze, self-loue, and pride, but bowed downe with all humilitie and meekenesse.

If it proue not so to you, thynke not that ye haue any whyt proffeted in his worde. For as Menedemus was accustomed to saye that manye sayled to the scole of Athens, which at beginnyng seemed to them selves sapient

## The Preface

sapient : soone after became Philo-  
sophers, that is, studious of sapience :  
Anone Rethoricioners: And finally  
Idyotes and vnlearned : Euen so, if  
ye woxthelp eentre the scoole of this  
Heauenly Philosophye, and accor-  
dingly proffyt therein : where befoze  
ye seemed in your owne concepte to  
your selfes ioly men, gay felowes,  
and as well seene as the best doctoꝝ  
of them all : ye shall qupyckly be out  
of this concepte with youte selves :  
Euery day ye shalbe lesse arrogant,  
lesse proude : euery houre challenge  
lesse knowledge vnto you : and say  
with Socrates finallye : Hoc scio  
quod nihil scio ; This know I, that  
I know nothyng : and this is to  
knowe all . Reade it therfoze with  
all humblenesse, with all mekenesse  
of herte, with pure entent, and godly  
purpose, to thende ye may proffytte  
therin : proffytte therein, that ye may  
- knowe



### The Preface.

knowe your dewtye dewe to God & the worlde: And knowyng it, haue ye prompt wyll, ready hande, sweete foote, to mynde, practyse, and folow the same to thuttermost.

**F** I N A L L Y if anpe remaine amongest vs quicke as yet & lyuely membres of Iesus Christ, so remaine we styll: Be we not discomforted for any thing wee see. There are many heresies, no woude: there haue ben moze. Many are infected with them, why not: therfoze they are permitted, to tempte & proue the wytte of man. Let not all this remoue vs from our standing: but for asmoche the weakenesse of man gyueth might to heresies (they of themselves beyng of no force and myght) and the deuyl there cometh onlpe & prouepleth, where faythe is feble to withstande and resyst: see we stande sure: see our house be euermoze well warded



### The Preface.

warded with the stronge and impe-  
nittrable bolte of faythe. It is no  
wondre (as I haue sayde) that he-  
resyes are: it is a greater occasyon  
of wonder if we be found so slender-  
ly prouided and so yll appointed, as  
not to be able to repell and keepe of  
so weake an enemy. For if we arme  
our selves with vnwaueryng faythe  
in Iesus Christ, no dout we shall be  
stronge & of power sufficient to fru-  
strate our aduersarye the deuyl his  
intent: who daily labourerh by sun-  
dry pollicies to discharge that com-  
fortable weapon from vs, to thende  
he mought entre our holdes. He is  
verye craftye & politycke, and ther-  
fore tempteth vs with many fayre &  
flatterynge meanes, & all to deceaue  
and intrappe oure simplicitie, that  
we wold forsake the holsome grayn  
of the hyghe Lorde, and lay hande  
vpon his dampnable Zizan. And  
as

### The Preface;

as Hyena the beast dothe immitate the voyce of man, Yea, and lea-  
neth to call some one by name, to the  
ende that the same called furthe, he  
may deuoure: The lyke pollicpe  
Satan vseth to ketch vs in hys  
snare: He inuited vs vnto him by  
many fayze names, and entiseth our  
heartes with manye goodly promy-  
ses, & to none other ende, but to de-  
uoure vs, bothe body and soule.

But wee are well warned of this  
crafty tyraunt: it were much shame  
to be vnarmed at any tyme agaynst  
him. He hath sent emongst vs ma-  
ny a stout and craftye whelp now  
a dayes, to make away for him, that  
he may enter into our holdes. I say:  
some of them appearynge vnto vs  
lyke them selves, that is deuellyshe,  
without cloke or semblaunce of god-  
lynesse, and these can not begile vs.  
But some agayn transfigure, and  
falsioned

## The Preface.

fascyoned into Angelles of lyghte;  
& suche may muche pzeuayle in their  
maisters quarell, with suche as are  
wauerynge, doubtfull, and weake  
in the faythe of Iesus Christ, oure  
high Capitayne.

But relyst wes  
them manfully: feare we not to an-  
swere vnto them, as the people Cin-  
tensis answered vnto the Embas-  
setours of Bzute: whiche treated  
with them to yelde vp their Cytie in  
to the handes of their Capitayne  
Bzute: to whom their answer was

in this wise: Ferrum sibi a maioribus  
quo urbem tuerentur, non aurum, quo  
libertatem ab imperatore auaro eme-  
rent relictum: Dure Ambcetoures  
sayde they lefte vnto vs weapon to  
defende the Cytie, not golde, to re-  
deeme it of a couetous Emperour.

The deuyll by his faythfull Em-  
bassetours & ministers, perswadeth  
with vs daile to gyue ouer our in-  
terest

Ualer,  
Mar. 11.  
6. 20. 4.



## The Preface;

terest of the spirituall Ierusalem:  
But we haue weapon froine the be-  
gynnyng prescribed, appoynted and  
lette vnto vs from the Lorde of ho-  
les, wherwith wee ought couragi-  
ously withstande all suche assaultes  
& craftye perswasions, and not co-  
wardly gve ouer vnto our aduer-  
sary, and stande to his courchp and  
rewarde, which is no better then mi-  
serable seruitude for the tyme pre-  
sent: and finally euerlasting death.  
He is a couetous Lorde, yelde wee  
as muche as we wyll: be we as obe-  
dient vnto him as we can: that is  
our rewarde, and no better. Who  
so madde as to bye repentaunce so  
deare. Lysymachus, by reason of a  
vehement dysythe & thristynesse, was  
compelled to yelde him self vnto the  
Scythes: And after that he hadde  
drounken the colde water: Good  
God, sayth he: Quem breuis volup-  
tatis

### The Preface.

tatis causa quantā deposui felicitatē:  
That is to say: For how short pleasure,  
how great felicitie haue I for-  
gone. But thynke and debate we  
with our selues well, how great fe-  
licitie we loose, when for a little vayne  
gloze of this folysh worlde, for con-  
tentyng our owne selfe loue, for the  
colde water of this mortall lyfe, we  
for goe the Crowne of gloze that  
neuer decayeth: we loose the loue of  
God: we geue ouer the fountayne  
of lyfe, the lyuely water springyng  
into euerlastyng ioye and felicitye.  
Therefore I saye, haue we euer the  
people Cynnyensis answer franke  
in our memozy: let Apolymachus ex-  
ample be alwayes obuersaunte be-  
foze our eyes: and bye we not repen-  
taunce so deare. Rather let vs fight  
it out hardely: vse we our weapon  
of constant fayth: let vs not shrinke  
from our Capitayne, and hell gates

D.i.

shall

**The Preface.**

**II. Cor. 7.** Chal not preuayle agaynst vs. It is  
a weapon stronge and sure : and of  
force Ad destructionem munitio-  
num, concilia destruentia, & omnem altitu-  
dinem extollentem se aduersus scientiam Dei. &c. That is, to cast downe  
strong holdes, to ouer throw Coun-  
celles, and euery hygh thyng that  
exalteth it selfe agaynste the know-  
ledge of God. &c. It is therfore a  
stronge and sure weapon : and rea-  
son it be so : the holde is decre and  
precious to be defended therewithal:  
our soules I meane : which the de-  
uyll with so many pollicipes & crafty  
fleyghtes by his faythfull ministers  
doth daylye assaute : but in vayne if  
we leaue not of, this sure weapon of  
vnwaueryng fayth : if wee shrink  
not from our Capitayne. For know  
we to our further comfoꝛt, that no  
equalitie is betwene our Capitayns  
The deuyl I say of their syde: and  
God



## The Preface.

God of ours: he is of no power, but where no power is: Neuer ouercometh, but through our owne prodicion: Our weakhertinesse, cowardnesse, and impotensye, is his onlpe might, courage, & force. A weake Capitayne is he, if wee remaine stronge: stronge, if we begynne to be weakherted, or negligent, to resist: where we resist not, there preuaileth he: where wee withstande not, there canne he captiue: Vincere scis, victoria vti nescis, sayde Bercha Pennus to Hannibal.

Sabell.  
li. ii.  
Ennead.  
v.

But the deuill, contrary, Victoria scit vti, vincere nescit. He knoweth triumphantly to vse the victorie: but he hath no skyll to wyne the same, vnlesse we cowardly yelde vnto him: and shrinke I say from our Capitayne, who is the Lorde of hostes, the Lorde of powers. Dominus fortis & potens prelio. And who being

D.ii.

**The Preface.**

bering with vs and on oure sydes:  
who agaynst vs that can pzeuayle:

To be shorte, at the beginnyng  
men thought it ynough if they were  
not inuaded and hurt of wylde beas-  
tes, and sought no other benefyte  
by them: But afterwarde they be-  
ganne a lytle and a lytle to conuert  
them into their further commoditie  
and pleasure, as to be clothed with  
their skynnes, to feede on their flesh,  
and with dyuers of their partes to  
recure & heale suche maladies and  
diseases as grewe in their bodyes.

Euen so must we vse our aduer-  
saries, the deuyl and the wylde beas-  
tes his ministers, not only that we  
be not hurte of them: but also that  
we be aduaunteged by them: as the  
more vehemently to be sturred vp  
to the studye of Gods comfortable  
worde, the more strongly to be con-  
fir med in the faith of Iesus Christ:  
the

### The Preface.

the more earnestlye to walke in his  
way: the more faithfully to proceede  
& go forward in the veritie of him  
with ioyfull feare, and tremblinge  
ioye, with all alacritie and chereful-  
nesse: with carefull respecte, & wary  
cautelnesse, lest we slip into the lone  
of that, which we now detest, & hate.  
For as the enemyes which lye skout  
watchyng on the walles of the citie:  
do compell and enforce the citizens,  
then chiefly to watche, and kepe best  
order and rule: Semblably in this  
hurlye burlye of Christs religion:  
the walles of his chosen temple our  
soules, leyde at on euery syde with  
all kynde of ordynaunce, that the  
deuyll can imagin, it behoueth vs  
nowe especially to pley the men, to  
go stronglye armed.

God no dout permitteth vs to be  
thus persecuted with suche sismicks  
and blasphemous opinions, partly

D. lli,

for



### The Preface

for our wyckednesse and dissolute li-  
uyng past, for our negligency in wat-  
chyng our walles afore tyme: And  
chiefly to ttrye and proue our faythe  
and constancye towarde hym by the  
saine: no otherwise then we ttrye our  
pot or vessell by puttyngge lyquor in  
to it, whether it be sounde, or not:  
Accordynge to Paule his sayunge:  
Oportet hereses esse, vt probati quique  
manifesti fiant inter vos.

For as muche therfore it pleaseeth  
God to vse this ttryall of vs: it stan-  
deth vs vppon principally to vtter  
what we are: to declare our selues  
sounde of faythe, and in deede, not  
onelye in name true Christians: as  
wel for declaracion of true and per-  
fecte repentaunce in oure hertes for  
our folye past; as also in this ttryall  
of God, to shewe vs stout and con-  
staunt in the faythe of hym, whome  
we professe in name: And nothyng

## The Preface.

to chynke, but with cherefull courage & bolde stomake ( what so euer happe ) to rume that race : to toyne that battell: to fight that fielder: that shalbe for contentacion of his high pleasure: vtterdefamynge his and our aduersaries.

If in this state so busye we shall seeme to be dismayed and as it were werpe of our partes, what els may we appeare to do; then to forsake the honye, because the Bea hath a lytle stonge vs.

Save wee as M. Bute sayde to certen diswadyng heym frome the battayle : Fidendenter in aciem descendo, hodie enim aut recte erit, aut nihil curabo : That is to wytte, With good confidence (said Bute) I go in to the battell, for this daye all shalbe well, or my care shal haue an ende. Bute thought it neither meete for hym to lye withoute the  
D.iiii.                      victory,

*Waler.  
Mar.li.  
vi. ca. v.*

### The Preface.

victory and ouerhande of our enemies: or at the least be out of care and care. Lyfe is sweete: but without this victorie, more bitter then gall. Deathe is sower, but in this quarell most delectable & precious. Dye wee the deathe in the Lordis Campe: and wee shall lyue the lyfe euerlastyng in heauen with eterne felicitie and pleasure. Lyue we the lyfe in Satans tabernacle, & we shall dye the deathe euerlastyng in hell with most terrible tormentes, & vnspeakable paynes. Choose the best whyles choise lyeth in lot.

**H**ERE to breake by this matter gentle Reader, and at length to come to the declaracion and disclosing of my purpose and intent in this my lytle booke, whiche I haue entituled: **THE FALL OF THE LATE ARRIAN**: Thou shalt vnder



## The Preface

Understand that I haue in the same  
confuted the opiniō of a serten man  
who lately denyed Christ deuinitie  
and equalitie, with God the father,  
affirmynge that he was but a mere  
Creature, and a passible man only,  
not God. And this was Arrius o-  
pinion: of whom in my booke I do  
treate moze at large: and as many  
as do holde that opinion, are called  
of Auncient wyters, Arrians: and  
therfoze I intitile my treatise: The  
fall of the late Arrian: not disclo-  
synge hys name throughe oute my  
worke, but vnder the name of Ar-  
rian: whom I wold be lothe to dis-  
please, if he hath Recanted that blas-  
phemous oppinion, as some saye  
that he hathe. This oure late Ar-  
rian therfoze not long synce was be-  
foze serten of the Counsell & dyuers  
other Learned men, for his opiniō,  
by whose procurement I know not.

D.v.

And

## The Preface :

And deliuered the same his opinion  
with his pꝛouffes in wꝛityng to the  
lord Archbishop of Caüterbury be-  
yng therunto at length required, as  
in the begynnyng of his wꝛityng he  
confelleth . Wherof dyuers copys  
came into diuers mens hādes : And  
one was sent to me , from a frende  
of myne : who required me to peruse  
the same , and to let him vnderstand  
what I thought of it . To whome  
I dyd eftsones restore it incontnēt,  
wꝛityng vnderneath the same for my  
answere to my frendis demaunde,  
nothing els büt *Væ hoīper quē venit  
scādalū tantū.* Then being of mynd  
neuer to haue sayde one worde more  
vnto it, Yet I thought it veray ne-  
cessary and expedient, that so blas-  
phemous & perilous opinton shuld  
be confuted by some man, and that  
with speedye expeditiō : In consi-  
deraciō the people nowe & dayes  
for

The Preface :

for the most parte, be so good of tã-  
kyng, that nothyng is to harde for  
them to learne : especiallve if they  
heare of any new lesson not taught,  
or herd of a long tyme befoze: Then  
nothyng cometh a mysse vnto them,  
nothyng to harde for them to learne  
and beare away, althoughe, it be in  
deade neuer so muche agaynst God  
the Father, and his natural Sonne  
Jesus Christ. But in this behalfe  
I was in maner carelesse : for remẽ-  
byng what a ioplye multitude of  
fresch wryters there at in these daies,  
I thought this geare coulde not e-  
scape vnlooked on. But, sleepng in  
other trifelyng matters of no effect  
& importaunce to speake of in com-  
parison of this: they are so readye  
with their confutyng, bookes, bal-  
lettes, and pleyes. In so weyghtye  
a cause as this is, I reckened they  
wold not be seene slacke or negligēt,  
but



### The Preface.

but out of hande, with all celeritie  
and speede withstande it. How be it  
reckeners without their hoste muste  
reken twyse, I haue hearde saye.  
Hytherunto, not one of them haue  
sayde one word vnto it, oz by mirth,  
pley oz earnest game, that I cā heare  
of: what they wyl, I knowe not.

Foz my parte at begynnynge I  
thoughte nothynge lesse then to at-  
tempte anye suche enterpryse, as I  
haue nowe taken in hande: partely  
because I haue not exercysed me self  
in the lyke befoze tyme, and chieslye  
foz that I suspected much my wytte  
and connyng: therfoze I supposed  
beste foz me, haupnge neither exer-  
cysse ne connyng to dwell in myne  
olde silence and not to mell especial-  
ly in this matter, beyng of such im-  
portaunce and hygh difficultye, far  
aboue my compasse and reache.

Beside this, I pondered the pre-  
sent

### The Preface.

sent condicion of this worlde with  
me selfe, I thought in suche hurlye  
burlye, in so great tumultes, the  
voyce of such one shuld not be herd:  
for if the wordes of Ecclesiasticus  
are true, that the voyce of the wyse  
is hearde in quietnesse, it booted not  
to speke in so vnquiet a tyme as this  
is, (I thought) and of such matter.  
And to helpe forward, the sayynge  
of the Prophet came euē in the nick  
to my remembraunce: *Intelligens,  
in tempore illo tacebit: .i.* The wise  
wyl keepe silence in that tyme.  
All this notwithstanding, when I  
coude not perceyue or here tell, that  
any had taken in hande to improue  
and confute this most daungerous  
& blasphemous opinion: Charitie  
whiche seeketh not any priuate con-  
tentacion or pleasure at any tyme,  
but euermore couetyng to banquish  
the difficultie of all tymes & seasons  
behe:

### The Preface:

Behementlye prouoked me to vtter  
some parte of my mynde in this be-  
halfe: Wherunto the chyldren eke  
whiche were in Babylon, dyd not a  
lytle ( as me thought ) encourage &  
herten me forwarde, whose example  
enstructeth vs, that we ought with  
free courage and good heart, chere-  
fully to witnesse the truth, although  
the whole worlde were agaynste it:  
which euen out of the myd burnyng  
fyre sange merely Psalmes to God:  
not regardig the multitude of them  
which despised the trueth: but satisfi-  
fied them selves beyng.iii. in nōbre.

Wherfore neither my small exer-  
cise, nor my slender knowledge, ne-  
yet the aboundaunce of Iniquytie  
( which kepeth reuell now a dayes )  
haue defased me: But my hope fixed  
in the helpe of the Holye Spirit, I  
haue not kycked agaynst the spurre  
of Charite, nor haue spurned a-  
gaynst



### The Preface.

gaynst the zeale and loue whiche I  
beare towarde my Countrey, bothe  
a lyke togyther prickyng me for-  
warde hereto: But haue most wyl-  
lyngly, I wotte not how happely,  
shewed forth the trueth touchyng  
this mater of Christis Deuinite.

Besechyng the Christen Reader,  
if I haue not satisfyed thy expecta-  
cion in all poyntes, yet well good  
to my good wyl, and beare with my  
weakenesse: sufficient it is and  
ynough to wyl well in highe  
matters, writers sayen: the  
matter is hyghe, my  
wyl is good, accept  
thone for the o-  
thers sake.

Valete.





Reason both wonder, how fayth tel can  
That a maid is a mother, & god a man:  
Let reason go, and beleue the wonder:  
Fayth is aboue, and reason is vnder.  
¶ Antiquitie.

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# THE FAL OF THE LATE ARRIAN,



**A**LBEIT IN thys Arrian  
vehemente and vne  
thought on perturbation  
of mynde (reuerende  
father) all labor  
is odious, Wrytyng dyffyculte and  
harde, cōmentacion vnpleſaunt and  
greuous, vnto me: yet in the defence  
of my cause, beyng required to Write,  
for the reuerence which I owe vnto  
your Lordſhip aboue other, I haue  
purpoſed briefly and compendiously  
to commit in Wrytyng what I thinke  
touchyng tharticles.

**T**H O I was reſolued in my Proceſſe  
mynde that ye were well worſtor.  
thye empryſonment, fetter & chayne,  
that feared not to conceaue, mayne  
C. i. tepne





Reason doth wonder, how fayth tel can  
That a maid is a mother, & god a man:  
Let reason go, and beleue the wonder:  
Fayth is aboue, and reason is vnder.  
¶ Antiquitie.

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# THE FAL OF THE LATE ARRIAN,



**A**LBEIT IN thys Arrian  
vehemente and vne  
thought on perturba-  
cion of mynde (reue-  
rende father) all labor  
is odious, Wrytyng dyffyculte and  
harde, cōmentacion vnplefaunt and  
greuous, vnto me: yet in the defence  
of my cause, beyng required to Write,  
for the reuerence which I owe vnto  
your Lordship aboue other, I haue  
purposed briefly and compendiously  
to commit in Wrytyng what I thinke  
touchyng tharticles.

**T**H O I was resolved in my Proce-  
mynde that ye were well woꝝ-  
thye emprissonment, fetter & chapne,  
that feared not to conceaue, mayn-  
C. l. tepne



THE FALL OF THE  
teyne and teache suche blasphemye  
agaynst God the Father & his na-  
turall Sonne Iesus Christ, true  
God: Yet I doubted whether your  
bode was after that sort or by any  
other meanes punished or not, where-  
of I coulde not by your owne rela-  
cion, neither by hearsay, learne one  
worde so muche: but rather that ye  
were take by emongst states, much  
made of, and frendlye enterteyned,  
(for ye wyl not lye I trowe.) Not-  
withstanding, I beleued assuredly,  
and was cleane out of doubt, (al-  
thoughe ye had not mencioned of it  
at all,) that your mynde was not  
free from perturbaciō and trouble,  
beyng so sore wounded and greuouslye  
infected with that stinkyng leproye,  
foule skabbe of moste dangerous  
blasphemy. Therfore I canne not  
blame you good man, if all laboure  
seeme odious, wrytyng difficult, com-  
mentary



## LATE ARRIAN.

mentacion vnpleſaunt and greuous  
vnto you, your mynde being in ſuch  
pitious maládie & carefult plyght.  
Yet neuertheleſſe, ſuche was your  
goodneſſe and gentleneſſe, that nei-  
ther the odiousneſſe of labour, the  
difficultie of wryting, nor the greuous-  
neſſe of commentyng coulde ſtay or  
let, but your hande muſt haſte with  
all ſpeedye diligence to deliuer and  
brynge forth that pleaſant Babe  
which ye had conceaued, and went  
great with al ſo lōg tyme before. In  
the birth wherof, your ioye comfort,  
and pleaſure wolde be ſo great, you  
knew, that the paynes and greefe of  
your trauell ſhuld be cleane forgot-  
ten within a litle ſpace.

**W**HICH myne opiniō by the Arrian  
cōmunicatiō tofore had with  
your Lordſhip, mighte haue been euī-  
denty noughe & ſufficiently known,

C.ii.

without

## THE FAL OF THE

Without writyng. For first at the be-  
ginnyng, when your lordship admit-  
ted me to disputacion before many  
Wytnesses, and then after to priuate  
and familier talke, I dyd plainly say  
all that then came into mynd: verely  
I haue not dissimbled my opynion,  
Which I gotte not or boiowed out of  
Sarcerius. Conradus Pellican, and  
suche garbages, or rather synkes or  
gutters; but out of the sacred foureyne

Proa. **I**n somer season as ofte as it thun-  
drezeth moze vehemētly then lygh-  
ten, then surely sayeth Plinie, it be-  
tokeneth wyndes. Euen so, when  
any man thundrezeth with tauntes &  
flaunderous nippes, at another, yet  
he htm self no goodly man to speake  
of, noz in any good knowledge, nei-  
ther in anye other honeste qualitie  
lyghtenyng or shynyng befoze hym,  
with whoin he fyndeth so much fault,

as ye

## L A T F A R R I A N .

as ye do now by Sarcerius, Cōradus  
Pellicanus with their lyke, is it not  
(trowe ye) a sure token, and vehē-  
ment presumption of a mynde ra-  
ther puffed vp with wynde and am-  
bition then in very Deede godly and  
charitable? How so euer it lyke you  
to pronounce of them, if iust triall  
and proufe be made, you come not  
nigh to any of them by much, in the  
knowledge both of the scriptures &  
other kynde of learning also: vnles  
ye haue better store yet left behynde  
in youre belye, then hytherunto ye  
haue vttered. For amongst manye  
good thinges which ech of them haue  
left vnto vs in wrytyng, if they haue  
sayde in anye pointe a mysse, it is in  
such matters wherein a mā may erre  
without great daūger, as you seeme  
to graūt in your processe folowynge:  
but I am wel assured, none of them  
euer blasphemed Iesus Chyist, as

C.iii.

to



## THE FAL OF THE

to auouche and teache that he was not God, that he had not deuine nature in him: and that he was onlpe a creat man, as you be not ashamed to do. Which opinion of yours, I dare sai, stinketh a thousand partes worse before God and all godly me, then the most filthy garbage, synke or gutter that is: therfor tho it please you to cōpare them to suche vncleane refuse or garbage, to fylthy gutters and synkes ( whiche is no flaunder in your mouth, ) yet be not you of mynde to beleue that youre selfe is sweete and sauery. For as ye haue not dissimbled your sentence and opinion ye saye, no more wyl I dissimble or couler with you herein. I tell you therfore truth lyke a frend, that your breath is so abhominable stinkyng, by reason of that pestilent vapour fumpng vp from the synke of your blasphemous stomake, that

## L A T F A R R I A N.

no Christian canne abyde it. And where as ye thus deprave the wyters tofore remembred and theire lyke, the cause not alleaged, whiche moued you to repozte them so: it is cleare that it was, because hither-vnto ye haue not learned to say wel of any body, & not for their desertes. Howbeit the circumstance of your wordes may let vs tunderstand the cause: verely for that they teache, defend & iustifye Christis deuinitie, and you wyll none of that.

It were much more cōmendable, with your penne to confute by good learning, if they be suche as ye ad-iudge them, rather then thus flaunderously vpon no manifest occasion that ye alleage to diffame & bacbite them. But ye play as the beast called Bonasus, whiche because he is not of power to resist with his hornes by reason they are so yll fauou-

E.iii.

redly



**THE FAL OF THE**  
redly bowed & tourned inwarde, as  
he runneth away, letteth fall hys  
dounge, wherwith, as with fyre, he  
burneth suche as pursue after hym  
and happen to touche it. In lyke  
maner you spy, forasmuch ye know,  
ye ar to weke in any of their hādes,  
& to make poure partie good, if the  
matter shulde come to open triall by  
learnynge, it lyke you well at least to  
shyte in theire wayes, as the cōmen  
phrāse is, & cowardly by hynde their  
backes in corners, with your repro-  
chefull & flauderous reportes ex-  
tenuate their estimacion and name,  
in all that ye can. I can not tell  
what els I shuld thynke herein, but  
that, as a certen kynde of Hares,  
writeth Columell, beholdynge their  
owne foyme and figure in the water  
anye tyme, runne afterwarde mad:  
Semblably you are so far in loue,  
and dotage with the Impe ye have  
now



## LATE ARRIAN.

now delyuered Perinde ac si ex ouo  
prodiisset, & ye at nexte doze to mad-  
nesse, in which your rage, ye fauour  
no frend ne foe: but barke & byte as  
benemouſly as ye cā, at al especially  
ſuche as fauour not the byrth of the  
ſame your ſayze babe: As I am ſure  
Sar. Contr. Pellic, with their lyke do  
not, but vtterly deteſt & abhorre, as  
al godly wryters do that euer wrote.  
Therfore where as ye ſaye ye haue  
not Taken or borowed your opinion  
of them or their lyke, whiche ye e-  
ſtyme no better then ſynkes and guta-  
ters. I do beleue it well: for none  
of them are Authours or fauozers  
of ſuche blaſphemy, how ſo euer they  
can clere them ſelfes in other popu-  
les. Wherhēce thē was it engēdred,  
ſaye on? Ex ſacro fonte: Of the ſa-  
cred fountayne ye ſaye: What? of  
Chriſtes holy Teſtament, yea, ſo ye  
meane: but the Deuill it was as ſone:

E. b.

for

THE FAL OF THE  
foz none suche wycked generacion  
I know, can spzink forth frō thence,  
out of what sacred fountayne then a  
Gods name : Of the sacred foun-  
tayne Styx, that infernall lake  
I trowe, called Fons sacer, in the  
sense that Virgill the Poet sayeth:  
Auri sacra fames : .i. The sacred  
hunger of golde : that is to say, the  
curled and damnable hunger oꝝ de-  
syre of Golde. So that of the sa-  
cred fountayne, which is to wyt, of  
the damnable and curled fountayne  
called Styx, runnyng beneth in hell  
(as Poetes sayne,) I graunt you,  
fyrst engendred this your deuelyshe  
chett : wherof it was your chaunce  
to take a drafte that Belsebub oꝝ  
some other of the rable had bꝛethed  
on befoze, and infected with theire  
poyson : which made your bellye to  
swell vp with this foule hel hounde.  
As it happened lykewyle to your  
prede-

## LATE ARRIAN.

predecessoure Arrius, preest in the  
Churche of Alexandry, the yeare of  
our Lorde. CCC. and .xx. who was  
the fyrst Dadd and parent of this  
tyme, noweftones buddynge and  
springong by throught your engen-  
drynge and travell: and as he then,  
so you wolde gladly nowe father it  
upon the holy worde of God, to the  
ende it might prosper and come for-  
warde the better, and the people by  
suche pzetence allured, shulde cull &  
coll, embrace, and make much of it:  
as thought it were the true fruite of  
that holpe worde. But ye are foule  
deceaved, syz: your carde of .x. can  
not outface vs so: for we know what  
ye haue in poure hande as well as  
your selfe. Ye may not looke ther-  
fore to spede better then he that went  
before you, of whom I shall more  
largelye speake afterwarde. If he  
at that dayes was founde what he  
was



**THE FALL OF THE**  
was, and by the whole Councell of  
Aicene (wherunto the Emperoure  
Constance the greate with .CCC.  
and .xviii. Bishops was assembled)  
condemned as an heretike, his opi-  
nion iudged to be of the deupll and  
not of God: Looke not you harde-  
ly for any better successe or fortune,  
especially now in these dayes, vnder  
great EDWARD, whose yeares  
not so mature as Cōstantynes: Yet  
in Grace & Vertue as great: in all  
iudgement as rype to descerne suche  
wycked & bastarde wares from the  
sincere and pure Merchaundes of  
Christis holy testamēt: who inces-  
santly laboureth daily to wede out,  
banyshe & extincite all suche wycked-  
nesse from his people, and the same  
to instruct with the vnfallible rule,  
how and by what marke and token  
they may certainly knowe, auoyde, &  
detest all suche as pe are with your  
scruples

## LATE ARRIAN;

fruites of inquitte, tho they be fa-  
ced and coloured with neuer so gret  
holynesse.

This Mayden kynge, Noble  
EDWARD Securis rationum ver-  
strarum (as Demosthenes was wont  
to say of Phosion toward him selfe-  
ward) the ax of al your wycked pur-  
poses, cutteth downe faste by the  
roote, what so euer is not planted  
vnder the comission and warranc  
of Iesus Christ: but let vs see what  
foloweth of yours.

**T**O whiche sacred founten, Iust **Art.**  
and right faith ought to cleaue  
and leane, in all contrauersyes tou-  
chyng Religion, chiefly in this poynt  
whiche seemeth to be the pyller and  
stay of our religiō: where it is called  
into question concernyng the inuo-  
cation of sayntes, or expiacion of  
soules; A man may <sup>not</sup> err Without great  
daunger.

**THE FALL OF THE**  
daunger, in this point being the ground  
and foundation of our fayth, we may  
not err without damage to religion:  
I call that true religion Whiche in-  
structeth mā's mynd with right faith,  
and worthy opinion of God. And I  
call that right faith, which doth cre-  
dit & beleue that of God, Which the  
scriptures do testify not in a few pla-  
ces, & the same depraued & detort in  
to Wrong sense, but as ye wyll saye,  
throughlye, with one and the same  
perpetuall tenor and concent.

Proct. **G**R E A T Alexandre, kynge of  
Macedonie, what tyme diuers  
persons had hyghly commended the  
frugalitie & spare maner of liuynge  
that Antipater vsed, who leade a life  
homely, voyde of delices: Yea (of  
Alexander.) Foris alio vtitur pallio  
Antipater, intus vero totus purpuratus  
est. That is to saye: Antipater  
weareth



LATE ARRIAN,

weareth a whyte robe outwardlye,  
but within he goeth in purple euery  
ynche of him. Notyng the coulera-  
ble sparyng of the sayde Antipater:  
where as in very deede he was, that  
notwithstandyng, as ambitious and  
stately as the best. The lyke hypo-  
crisy & coulerable handlyng (gentle  
reader,) but in a hygher matter,  
this felow presently vseth to deceue,  
seduce, and intrapp thy simplicitie.  
But feare not to say, or beleue it w-  
out sayng, that he weareth a white  
robe, outwardly, but within, he is  
dashed vp in purple euery ynche of  
him: that is, he beareth the in hand  
with hys outward woordes that he  
is an honest plaine man and a good  
Christian, and yet notwithstanding  
in veray deede he is a great hereti-  
call blasphemoz agaynst Christ, e-  
uery ynche of him. If naked wo-  
des ought only to be weyed, and ex-  
pended

## THE FAL OF THE

pended, as sufficient testimony and  
triall of a man, who better christian  
then this man, whose wordes in this  
place, sounde as godlye as any can  
be spoken : But good Christian re-  
der, I exhort & counsell the agayne  
and agayne, for the loue of God  
take heede of suche false prophetes :  
Tho they speake and glose neuer so  
fayre, tho the scripture drop oute of  
their mouthes neuer so thicke, yet  
I crye, take heede : weygh and con-  
sider with thy selfe well, to what  
ende & purpose their plesant & faire  
talke, their mouthes full of scrip-  
ture do tende : and then, by grace ye  
maye anone fynde them : saye vnto  
your selfe as Phosion sayde vnto the  
people of Athens, beyng very brag-  
g upon the heresay or brute of Alexan-  
der his death : If he be dead to day  
of Phosion, he wylbe dead to morrow  
also, & so furth, &c. If it be true that  
they

**LATE ARRIAN.**

they tell you, it wyl be styll true:  
folowe the pꝛouerbe: Festina lente:  
This hast spedeth best whē al other  
hast maketh wast.

Behoide howe solylve thys man  
preacheth to vs nowe in this place.  
Ryght fayth must leane (saythe he)  
& cleaue to the worde of God: **That**  
**is well.** The scriptures must try and  
decide all contrauerseys touchynge  
true Religion: **That is well.** Trew  
Religion is that whiche instructeth  
with right fayth and worthy opiniō  
of God: **And that is well.** Ryghte  
fayth is that which doth beleue and  
credit that of God, which the scrip-  
tures With one concent throughout,  
do testify of him: **Wonderous well.**  
finally, he improueth such as doo  
depraue, detort, and wrest the scrip-  
tures into wꝛonge sense: all this is  
meruelously well spoken: yea, noꝝ  
Paule neither Peter taughte better



THE FAL OF THE  
Doctrīne: Sed fugite hinc pueri, latec  
anguis in herba.

Actu. 8.

Marke, gentle Reader, to what  
ende & purpose all this geare goeth,  
and then thou shalte well perceave  
both, q̄ illi nō est fors ī sermone isto,  
that he hath no parte in the tale told  
by him (as Paule sayde to Symon  
Magus) & how that all this whyle  
also, he lateth but whiles to deceaue  
the: he setteth thy teeth an edge with  
a pleasunt bayte, the rather to take  
thee with the hooke whiche yet thou  
seest not: For is it not his purpose &  
intent to perswade thee, that Christ  
was but a creature, a passible man,  
and not God, equall to his Father  
in his deuine nature? Yes for soth:  
and is not this cleane contrary to al  
scripture, true Religion, and ryght  
fayth? Nothyng more contrary, as  
it shal apeare afterwarde, Yet now  
he wolde make thee beleue that he  
wyl

## LATE ARRIAN'.

wyl! decide thys matter by the sc̃p-  
tures, accoꝝdyng to right fayth and  
true religion. O plene omni dolo &  
omni falacia fili diaboli, & inimice  
omnis iusticie non definis vias domi-  
ni peruertere rectas? Acto. xiii. ¶  
full of all subteltie and al deceitful-  
nesse, the chylde of the deuyl, and  
ennemy of all righteousnesse, ceaseſt  
thou not to puer the streight waies  
of the Lord? Could Paule trow ye  
speke this sentēce then to Elimas þ  
soꝝcerer, so wel & trult, as I mai now  
say it to you, which promised to folow  
the right menyng of þ scriptures, to  
cleue to pfect faith, & true religion.  
And by & by contende & labour with  
all your might to depꝛaue the scrip-  
tures, to ouerthrowe the Christian  
fayth, & suppressē religio, with your  
most detestable and curied blasphemie  
agaynst thauctoꝝ of all thre?

Suche is the trust and policie of

¶ .ii.

heresi-

Acto. 13.

## THE FAL OF THE

heretikes : firste to premit a fayre  
paynted tale of thei appoach to thei  
wycked purpose, faced and set forth  
with all holynesse:therwith to tickle  
the eares of suche as heare them, to  
thende they shuld not mistrust thei  
prouesses ensuyng, whiche in the be-  
gynnyng promysse so godlye. But  
Christen Reader, thou hast learned  
by dailie experience, that all is not  
golde, which glystereth: And euery  
tree which doth floure and blossom  
fayre to the eye, yeldeth not the best  
fruite in thende. Therefore be not  
deceaued with thei false and coun-  
terfayte trash, tho it shyne and gly-  
ster neuer so bryght to your eye: Be  
not in loue with thei fruit, tho they  
floure & blossom neuer so freshlye.  
They are very liberal good felowes,  
they wyl not stycke to geue you the  
byeng of thone, and a large taste of  
thoother, if you graunt to be a chep-  
man



## LATE ARRIAN.

man of theirs : But good Christi-  
ans forsake all, and then ye shall be  
sure to be the greatest gapers : re-  
fuse all, and then shall ye carry with  
you the best part, which these kynde  
of merchauntes wolde spoyle from  
you : the kyngedome of heaven I  
meane, whiche is yours by inheri-  
tage, through the precious purches  
of Jesus Christ, and ye can not be  
defeated therof, as long as you con-  
tinue constant in the fayth of him.  
Therefore folowe you the ploughe  
earnestly, vppon which ye haue set  
your handes : and looke not backe :  
that ye be not founde vnneeste for  
that kyngdome, Nullus enim qui  
manu superinicta aratro retrorsum  
vertit oculos, idoneus est ad regnum  
ei. i. For none that putteth his hand  
to the plow, & loketh backe, is fit for  
the kyngdome of God, sayth Christ.  
But tell forth the your tale good syr.

E. iiii.

what

Luke. ix.

## THE FALL OF THE

Arri.

**W**HAT the scriptures do witness of God, it is cleere and manifest ynoughe: for fyrst Paule to the Romā's declareth that he is euerlastyng, and to Tymothie inuisible and immortall, to the Thessalonians lyuing and true. Iames also teacheth that he is incōmutable, whiche thinges in the olde laWe and Prophetes likewise are taught infixed, inculcate so often, that they can not escape the reader: And if We thinke these Epithetons not vaynelye put, but truely and profitably adiecte, and that they agrze to god, And that we must not beleue him to be God, to Whome the same agree not? We therfore cal God (whiche onelye is worthy this name and appellacion) euerlastyng, inuisible, incommutable, incomprehensible, immortall, &c.

Hether

## L A T E A R R I A N .

**H**etherunto ye haue talked at Proct.  
 pleasure, and rowed a brode at  
 Randon as they say: Now at length  
 ye approach to the matter, and picke  
 towarde the marke of your purpo=  
 sed entent, but so nyphe that a man  
 may syt at the white with Diogenes  
 without daunger of hytting. Ther=  
 fore I wyl the, good Christian re=  
 der or I go further to sit hard at the  
 white of Chyistes deuinitie with ine,  
 whereat this felowe dothe nowe le=  
 uell aswell as he canne, to perce the  
 same throughe: And then I warrant  
 the. But if thou mislike this stan=  
 dyng, and beyng in feare of hur=  
 ting, shyntest away, and so chaun=  
 gest thy place, then thou runnest  
 wylfully into thyne owne destructi=  
 on: for suche is his cunnynge that  
 tho he shytteth to hit the marke, yet  
 he mysteth the wole but euery tyme:  
 and his shafte lyghtethe emongest  
 I. liti. them



THE FALL OF THE  
them that stande a loofe: Therefore  
I say stand euē as nyghe the marke  
ye can : and belue assuredly that it  
standeth in suche place , as it is not  
foz him oꝝ any other (though he had  
the cunnynge and strengthe of the  
whole world) to Deface, perce, oꝝ dis-  
figure it by any maner of meanes.  
This if thou do, my lyfe foꝝ thynne:  
thou shalt be not onely in sauegard  
out of all daunger, but also merelye  
beholde, the farre wyde, to shorte, oꝝ  
ouer shotyng of him, and laughe at  
the same , to thy great comforte and  
solace, to his and others no smal re-  
buke, shame and confusyon , that  
feare not to attempt such hyghe en-  
terpryse, whiche to atchpyue , al wit  
lacke skyl, al strength want might.  
And muche les this yonge nouis is  
of foꝝce and power suffyciente and  
able ynough to the same: whose Ar-  
tyllery I assure the Chrystian Rea-  
der

## L A T E A R R I A N .

der, to put the in moze comfozte, excide not the nōber of .iii. 02. .iiii. croked shaftes, and they so weake fettered, so blunte and dull headed, that they can nether flee any thing shifte, no2 perce wheresoeuer they lyghten: besydes that his bowe is dull, his string wozen, his arme to to weake, not able to drawe any length at all: Onely he hath a pzetpe cast to make his arrowe by rufflinge the fethers, to giue a yolve sound in the Ayer, to thende the simple and rude men that stande bye and heare it, may therby belue him to be a cunning man and a great doer, and so to perswade the to bette on his syde, and become his skolars: but out of dought his cunning is no greater, his stuffe no better then I haue tolde the. But now, to come out of this metapho2, and to leaue the gentle Reader a whyle with this watche wo2de, I wyl con-

f.v.

uerte



THE FAL OF THE  
uerter my oracyon and talke to the  
master of the game, who of that ly-  
tle stoze, beginneth nowe to loose  
forth one of his Arrowes, against the  
whyte of Chyestes deuinitie, and  
thus he saithe.

**Acti.** **W**HAT the scriptures do Wit-  
nes of God, it is cleere and  
manifest ynoughe and so forthe as is  
aboue reherfed.

**Proa.** **W**hat so euer the scriptures in  
any place do testifie of God,  
that same am I wyllyng with al my  
might euermore to defend and teach  
And what soeuer your selfe shal ga-  
ther, maynteine, and teache oute of  
the same holpe scriptures ryghtlye  
vnderstanded, touching God, or any  
other Godlye matter I wylle neuer  
withstand or agayne say you therein:  
I wylle not contend agaynst you for  
vphol-



## L A T E A R R I A N .

upholdyng and iustifying the scriptures and such truthe as ar therein expressed: And therfore I do gladly and euey good Christian, boothe with me acknowledge and graunte no les then ye haue in youre former wordes brought in : for the scriptures beare wptnes that it is veraye true. Concerninge the Eternitye of God sondry places as wel in the old as in the new testamēt make playne relation. Deus eternus dominus qui creauit terminos terræ & non deficiet: God saith Elave the Lorde euerlastinge, whiche created the lymittes of the yerthe, and shall not decaye: Paul to the Romans. x. Chapter. Iuxta delegacionē eterni dei in obedientiam fidei. &c: At the commaundement of the euerlasting God, for setting vp the obedience of fayth. &c with many other places. Semblably dyuerse texes euey where in the Scriptures

Eccl. xii.

Rom. xvi

## THE FAL OF THE

Scriptures to be readen, shewynge  
and declaring his gloze, power, and  
diuinitie to be euerlasting, do neces-  
sarlye inferre and proue God to be  
euerlastinge also. As in the fyrst of  
**1 Pet. v.** Peter and. v. Chapter. Qui vocauit  
nos in eternā gloriā suam. i. Which  
haue called vs in to his euerlasting  
**Rom. i.** gloze. And Paul in the first to the  
Romans (as ye touched the place to  
foze) sayth, eterna eius potentia & di-  
uinitas: Euerlastynge is his power  
and dyuinitie.

God also is inuisible ye say, and  
I say the same with you, for as saith  
**1 Jo. iiii.** Joh. iiii. Deus spiritus est: God is  
spirite: then no corporall thinge, no  
materpall substance is God. And  
hauing no body, he can not be seene,  
but is inuysyble to all bodelye eye.  
**Exodus.** Where it is reade therefor that god  
**xxxiii.** spake to Moyses face to face. And  
other the lyke sentences in the By-  
ble

## LATE A R R I A N .

ble: the absurditie of the sence doth shewe, that we may not vnderstand it simple and as it lyeth, for God hath no face: But we muste take it by comparyson, as thereby vnderstande and gather, that Moyses knewe God moze euidentlye then other. Likewise where Iohn saythe Videbimus eum sicuti est. We shall see him as he is, it is to be taken and vnderstanded thus, that we shall see and perceue him hereafter moze better and moze lyuelye then we nowe do: that is to wit not by saythe, nor throughe the veile of obscure and darke similitudes: nether in y<sup>e</sup> glasse of thinges creat. But then we shall beholde and see the creatures rather in God him selfe, as the Angels do.

Againe God is lyving and true: I confesse, he is lyving and euer lyving by reason he is eterne & immortall, he is true and euer true, & truth  
it selfe



**THE FALL OF THE**  
it selfe, whose wyll is not chaungea-  
ble, nor mutable, Omnis homo inen-  
dax: Man onely is vnttrue: whose  
minde euery houre for the most part  
doth ebb and flowe: neuer constant.

Finally God is incommutable,  
I do nat deny: For I haue sayde  
that God is no chaungelynge, he is  
euer as he is, as he was and as he  
wyll be: Tho some nowe a dayes  
goue hym a newe dysgised lyuerie  
euery day, and frame his holy word  
and testamēt as a thyp mans house  
to serue theyr wicked purposes, & to  
mayneteine their folye howe so euer  
they lyke or mislyke Yet God I say  
and his worde both, incommutable.

Fac. I.

Apud quē non est transmutacio, nec  
vicissitudinis obūbratio: With whōe  
saith S. Iames is no variablenes  
neither is he changed vnto darknes.  
Saint Austen in his boke De crea-  
tura termeth him bonum incommu-  
tabili.

## LATE ARRIAN,

tabili. And Dauid wytnesseth of *psa. cl.*  
him sayēg. Mutabis ea & mutabūtur,  
tu autem idem ipse es. i. Thou shall  
change that thynges and they shal=  
be chaunged, but thou arte euer the  
selfe same.

And therfore S. Austen wytyng *Aug. sup*  
vpon the *Genes.* sayth thus: Deus  
nec per loca nec per tēpora mouetur  
creatura vero per loca & tempora.  
That is: God, noz by places noz by  
tymes is moued, but the Creature  
both by places & tymes is moued.  
To be moued by tymes is meaned,  
to be altered and chaunged by affec=  
tion: but God, noz by place noz by  
tyme canne be iminuted, altered, oz  
chaunged, hy in selfe saynge by the *Mal. 3.*  
Prophet: Ego DEVS & non mutor  
qui est incommutabilis solus.

Of these properties agreable to  
the Godhead, S. Austen in manye  
places reuerently maketh mencion;  
but

**THE FALL OF THE**  
but of many, one or .ii. places to re-  
herce shalbe ynoughe in this place.

**¶** *De ef-  
fencia di-  
uinitatis*

Deus solus inuisibilis, solus imensus,  
solus incircumscriptus, solus immu-  
tabilis, solus incorporeus &c : God  
is (saythe he) alone inuisible, alone  
vnmearurably greate, alone incir-  
cumscript, alone immutable, alone  
bodyles, agayne.

**Quest.** *Do  
ut et b  
teris C  
aa. q. 1.*

Deus spiritus natura simplex, lux  
inaccessibilis, inuisibilis, infinitus,  
perfectus, nullius egens, eternus, im-  
mortalis, &c : That is to saye, God  
is a spirite, of nature simple, a light  
inmarcessible, inuisible, infinite, per-  
fecte, wanting nothing, euerslasting,  
immortall. &c.

This far I haue labored to con-  
firme youre wordes and assertion  
towchynge the proprieties belongen  
to God : and haue not dysagreed  
from you herein, gladly confellynge  
with you that god is inuisible, euers-  
lasting,



## LATE ARRIAN.

lastyng, liuyng and true, immortal,  
and incommutable. And all these  
epithetons, to agree as the deuine  
nature, & that none is true God, vn-  
lesse the same be invisible, everlasting  
&c. Now let vs see what ye inferre.

**A**ND if Iesus Christ, euen he **Arri.**  
Whiche Was borne of Marye,  
Was God, so shal he be a visible God,  
comprehensible, and mortall, which  
is not counted God With me, & great  
Athanasius of Alexandrye, &c.

**T**HE tree named Tilia writeth  
Plinie, hath a plesaunt ryne or **Proct.**  
barke, and a leafe, in tast delicate  
ynough: but his fruit is suche, that  
no beast vouchsafe ones to touch it,  
so vnpleasunt and noughte it is. A  
prophecied, afoze good soth, that af-  
ter so fayre floure & blossome (good  
ly) wherwith ye mustered so freshly

G. i.

and

## THE FAL OF THE

and so tyme, ye wolde at lengthe  
pelde the lyke frute, as ye nowe per-  
forme, altogether vnpleasaunte and  
nought, good for no ende, but to put  
vs out of doubt, that the tree is wor-  
thie to be cutte doune, and to be cast  
into the fyre, as Christ byd. Is this  
the fruit of the right fayth, of true  
religiō, which ye promised to folow?  
Hath the holy scripturs taught you  
to conclude thus, to whiche ye pro-  
mised to leane and cleaue, withoute  
wrestyng and detortyng the same to  
wzong sense? Haue ye tryed oute of  
the sacred founten, the streame wher-  
of ye promysed so faythfully to en-  
sue, without troublыng and pudlyng  
the same, or that there wer more Je-  
sus Christes then one, that ye come  
in with your: Euē he which Was, &c.  
Or that Iesus Christ borne of Ma-  
ry, was not God? Ye haue doone  
your wpll, but ye haue not perfor-  
med

## LATE ARRIAN.

med your promise.

To answer you shortly. I deny  
the argument: And say that Christ  
is God: notwithstanding he was  
here amongst vs, visible, and imor-  
tall. &c. Yet is he no visible God.  
Nevertheless, true God is he, was,  
and shalbe everlastingly, invisible,  
incomprehensible, and immortal.  
To him that is fleshly and carnal in  
his vnderstandyng, veray harde it  
is to conceaue how this may stand.  
Our senses can not comprehend the  
truthe in this matter. Wee muste  
therfore cleaue to fayth only for tri-  
all herein, which easely amounteth  
vs vp into this tower of vnderstan-  
dyng. We must suspende reason,  
for it worketh treason to all Godds  
Mysteries: it reasoneth not worth a  
pygg in all such poyntes. We ought  
therfore I say, in fayth and spirite,  
to learne the knowledge of Jesus  
Christ,

G. ii.



THE FAL OF THE  
Chyſt, not by reaſon & wpt, Other:  
wyſe we ſhall be deceaued, & proue  
our ſelves at length to be very arch-  
doltes, whē we thinke vs to be moſt  
ſure, and beleue vs to be moſt wyſe.  
Wherfoze natural iudgement & car-  
nall reaſon ſette a parte: let vs be-  
come ſcolers to ſayth, vntyl we haue  
well learned this leſſon. And ſayth  
wyl teachē plainly what euery true  
Chyſtian is bounde to thynke and  
beleue herein: She wyl teachē vs  
to beleue ſtedfaſtly, that Jeſus chyſt  
is true God, not made, but whiche  
was from the begynnyng equall to  
God the Father: agayne, that Je-  
ſus Chyſt was true man, borne of  
Mary, ſtyll Virgin: & that he dyed  
on the Croſſe to redeme mankynde,  
beyng loſt through the fal of Adam:  
and that he ryſed agayne the thyrde  
daye, accorpyng to his promeſſe,  
Conqueroz of death and ſynne: and  
that

## LATE ARRIAN.

that he now sitteth at the right hand  
of God the Father, a continuall so-  
licitoꝝ foꝝ all that beleue in him.

sayth wyl teache vs also that there  
be .iii. distincte and seuerall persons:  
the Father, the Sonne, the Holye  
Ghost: yet not .iii. Goddes, but one  
God all .iii. and all .iii. one God,  
This is one parte of saythes doc-  
trine, to hygh foꝝ our carnall senses  
to reach vnto. And tho it soundeth  
much agaynst our reason to thinke  
it true: yet it maketh all with oure  
saluation, to beleue it most true,

And albeit right now we good lyꝝ, ye  
promysed to folow right sayth, and  
the true vnderstandyng of the scrip-  
tures: yet canne ye not brooke thys  
geare: but earnestlye contende that  
there is no suche thyng because  
your eye, and other your corrupte  
senses tell you that he was here in a  
visible foꝝme, and that he dyed. &c.

G. iii.

which



THE FAL OF THE  
whiche is not to be founde in the de-  
uine nature ye say: and I graunte  
forsothe that God is inuisible, and  
immozall, and that in no wyse the  
Godhead canne be seene, or dye. I  
graunte lykewyse that Chryste was  
here seene in the worlde, lyke a man,  
and that he dyed: yet sayth byddeth  
me to saye and a byde by, that Iesus  
Christ is God, notwithstandinge  
that visibilitie and that mortalitie.  
If ye aske me by what rule I proue  
this: verely by the rule that neuer  
squareth, not of mans inuencions,  
but of the worde, wherof, the truthe  
it selfe is autho: Iesus Chryste, the  
true naturall and only sonne of god  
the father, and in him self true God  
and man: he and his woorde be all  
one: he can not lye, and hys woorde  
can not be false: his woorde beareth  
wytnes that it is so: and sayth ther-  
fore requyrez me to beleue it with-  
out



# LATE ARRIAN.

out further question. Herken there-  
fore and I shall tell, how the scrip-  
tures in many places doo testifie of  
this truthe: and to begynne at the  
old law, I rede in the .xxv. Psalme,  
Et concupiscet Rex decorem suum,  
quoniam ipse est Deus tuus, & adora-  
bis eum: The kynge shall requyre  
his beautye, for he is thy God: and  
thou shalt worshop him.

Psalm. xv.

And in the .ix. of Esaye. Paruulus  
natus est nobis, & filius datus est uo-  
bis, & vocabitur nomen eius DEVS  
fortis, Pater, eterne vite: A lytle  
one is borne to vs, and a sonne is  
gyuen to vs, and his name shall be  
called mightye God, father of euer-  
lastyng lyfe. In the first of Iohn,

Esay. ix.

In principio erat verbum, & verbum  
erat apud deum: In the beginnyng  
was the worde, and God, was the  
worde. In the .xx. of Iohn, Tho-  
mas sayeth: Dominus meus & Deus

Ioh. i.

Tues  
Christus  
filius dei  
vrai.  
Mat. x.

G. iiii.

meus.

# THE FAL OF THE

meus .i. My Lorde, my God: And

**Colo. ii.** S. Paule in the seronde to the Colossians wryteth of him thus: In quo habitat omnis plenitudo deitatis corporalis: that is: In whom abydeth all fulnesse of the Godhead corporally. The .ix. to the Romanes:

**Rom. ix.** Christus qui est Deus super omnia, laudandus in secula: Christ whiche is God ouer all thynges, blessed for euer. These places of the scripture do playnly declare and shewe that Christ is God. Agayne, who is euerlastyng but God: Christ is euerlastyng, a therfore true God. And

**Psal. c. ix.** luciferum genuit. That is: I saith God the father. He begotten in thee before all begynnyng and withoute begynnyng. Saint John recordeth

**John. i.** the same: In principio erat verbum. In the begynnyng the worde was: It followeth to make the matter playne: Et verbum erat apud Deum,

& Deus



## L A T E A R R I A N .

et deus erat verbum omnia per ipsum  
facta sunt: .i. And the worde was  
with God, and God was the worde,  
and all thinges was made by hym.  
Yf al thing was made by hym then  
it foloweth, that he was not made:  
if he be not made, then accordyng to  
saynt Austen he is no creature: if he  
be no creature, he is of the same sub-  
staunce and essence with the father:  
if he be of the same essence with the  
father, the is he God euen as the fa-  
ther is. What can be more playnely  
spoken: And as I haue recyted a  
fewe places for the profe hereof, so  
coulede I alleage a nomber mo ten-  
dyng to the same ende: But  
ynoughe they saye is as good as  
a feaste. One proufe more I wyl  
adde hereto touchyng Chyrist deuti-  
nitie. And then I shall come to the  
partes of your argumente. In all  
the Scriptures throughe out euery  
G. v. where,



# THE FAL OF THE

meus .i. My Lorde, my God. And

**Collo. ii.** S. Paule in the seronde to the Col-  
losians wryteth of him thus: In quo  
habitabit omnis plenitudo deitatis cor-  
poralis: that is: In whom abydeth  
all fulnesse of the Godhead corpe-  
rally. The .ix. to the Romanes:

**Rom. ix.** Christus qui est Deus super omnia, lau-  
dandus in secula: Christ whiche is  
God ouer all thynges, blessed fore-  
uer. These places of the scripture  
do playnly declare and shewe that  
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## LATE ARRIAN.

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with God, and God was the worde,  
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saynt Austen he is no creature: if he  
be no creature, he is of the same sub-  
staunce and essence with the father:  
if he be of the same essence with the  
father, the is he God euen as the fa-  
ther is. What can be moze playnely  
spoken: And as I haue recyted a  
fewe places for the profe hereof, so  
coulede I alleage a nomber mo ten-  
dunge to the same ende: But  
ynoughe they saye is as good as  
a feast. One proufe moze I wyl  
adde hereto touchyng Chyyst deit-  
nitie. And then I shall come to the  
partes of your argumente. In all  
the Scriptures throughe out euer  
G. v. where,



## THE FALL OF THE

where, we be commaunded to adore  
and worship, to inuocate, to put our  
trust and confidence in Iesus Christ  
With the same facie the Scripture  
dothe attribute vnto Christe power  
infinite, that he is euery where, that  
he searcheth the hartes, heareth in al  
places, at all tymes the supplicati-  
ons and prayers of the people, and  
that he rewardeth iustyce and lyfe  
euerlastinge. If this be so as it is  
not to be doughted the Scriptures  
bearing witnes to the same, as after  
ye shall here: Then of force it folo-  
weth that Iesus Christ is true god:  
and hath in hym the deuine nature.  
For no creature ought to be inuoca-  
ted but God alone, no creature is  
euery where, but God alone: in no  
creature we ought to put our trust  
and confydens but in God alone:  
No creature sercheth the hartes but  
God alone: no creature can rewarde  
lyfe



L A T E A R R I A N .

life euerlasting but God alone. And that Iesus Chryst oughte to be inuocated, as he that can doo al, this the scripture is cleere.

Venite ad me omnes qui laboratis & onerati estis, et ego reficiam vos. i. Come ye to me all whiche do laboꝝ and are loden, and I wyl refecthe you: This one sentence wer ynough to perswade vs that Iesus Chryste ought to be called on and inuocated as he that doth here vs eueri where, ayde and socoure vs euerpe where. Whiche is foꝝ God onely to do.

Concupiscet rex decorem tuū quoniam ipse est de tuus & adorabis eum: The king shall require his beauty: foꝝ he is thy God and thou shall honor hym, Et timebunt eum donec e- runt sol & luna. .i. And they shall feare hym as longe as Soone and Moone shalbe.

Qui non honorat filium, non ho-  
norat.

## THE FAL OF THE .

**John. iii.** norat patrem: .i. He that honoꝛeth  
not the Sonne honoꝛeth not the fa-  
ther. None woꝛthy to be honoꝛed  
but onlȳ God: Chꝛyst therẽfoꝛe is  
**Philp. ii.** true God, becauſe he is to be hono-  
red and woꝛſhipped. In nomine Ie-  
ſu ſeclatur omne genu.

**Act. vii.** Qui credit in filium habet vitam  
eternam: He that beleueth in the ſon  
hath lȳfe euerlaſtinge. Domine Ieſu  
**1. theſ. iii.** ſuſcipe ſpiritum meum: Lorde Jeſu  
receaue my ſpirite. Ipſe deus & pa-  
ter noſter & dñs noſter Ieſus Chꝛiſtus  
dirigat viã noſtram ad vos: .i. God  
hȳm ſeife our father and our Lorde  
Jeſus Chꝛyſte directe our iourney  
vnto you.

**1. theſ. ii.** Ipſe Dominus noſter Ieſus Chꝛi-  
ſtus & deus pater noſter qui dilexit  
noſet dedit conſolacionem eternam  
et ſpem bonam in graciã confirmet  
vos: .i. The lorde Jeſus Chꝛyſt  
him ſeife, and God our father which  
hath

## LATE ARRIAN.

hath louyd vs and gyuen vs euer-  
lastyng consolacyon, and a good  
hope throughe grace, comferte your  
hertes and stablyshe you. &c.

And in these and the lyke Testa-  
monies of the scripture it is spoken  
of the perpetuall and euerlastyng  
inuocacion of Chryst, yea when he  
is not visibelye present and conuer-  
sant emongest men: Wherefore this  
adoracyon and inuocacion dewe to  
Chryst may not be vnderstanded of  
an externe significacion of honoꝝ as  
the Iues cauell, suche as is exhibe-  
ted to one present in our eye, as to a  
king holdinge the Cypyll imperie:  
But these sayenges doo preache of  
Messyas perfectlye and loutnglye  
heryng the supplicacion of his peo-  
ple, in euery place at all tymes and  
seasons defending and comeforting  
the faythfull. And these are the pro-  
prietes of the omnipotent nature. It  
is



**THE FALL OF THE**  
is therfore good and pꝛofytable foꝛ  
vs diligently to weyghe and cōsider  
this doctryne concerninge the inuo-  
cacion and adozaciō of Messias Je-  
sus Chꝛist. Whiche doctrine not only  
instructeth vs of Chꝛistles deuinite,  
but doth also greatly coumfoꝛt and  
solace vs, and vehemētly exuscitate  
and stir vp our hertes, to cal vpō hi.

foꝛ as muche therfore we ar re-  
quired by the scriptures to inuocate  
and cal vnto Chꝛyst: let this consy-  
deraciō be euer frāke in our mindes  
that we must graunte and acknow-  
ledge deuine Nature to be in hym:  
Because the inuocacion of htm whi-  
che is absent, whiche is not bodelye  
pꝛesent doth argue his omnipoten-  
sie. foꝛ it letterh vs tunderstande  
that he can and dothe see the secrete  
mottions and cōceptes of the hertes  
of men in all places: Whiche is foꝛ  
God to doo alone. Remember we  
also

## LATE ARRIAN;

also the example of the Church so often repeting this prayer. ΧΡΙΣΤΕ  
ΕΛΕΗΣΟΝ ΧΡΙΣΤΕ ΕΛΕΗΣΟΝ. i. Chyste  
haue mercye vppon vs, Chyste  
haue mercy vpon vs. This prayer  
is a manyfest profession of Chistes  
deuinitie. Againe volue we often in  
our myndes the fourme of our bap=  
tyme whiche is the summe of the hole  
Gospell. In the last of Mathewe  
it is wyrtten. Baptifans illos in no=  
mine patris & filij & spiritus sancti:  
Baptysing them in the name of the  
father, and of the son, and of the ho=  
lye ghost. Here are thre persons na=  
med, and to all thre lyke power and  
honoꝝ ascribed. The sence and me=  
nyng of whiche wordes, I baptysse  
the in the name of the father, of the  
son, and of the holpe ghost, is this.  
I wytnes and testyfye the to be ac=  
cepted of the euerlasting father, and  
of the son, and of the holpe ghoste,  
and

Mat. xlii.

THE FALL OF THE  
and throughe the mercy and power  
of them, to be deliuered from synne  
and death euerlastyng, and to be re-  
warded with ryghtuesnes and lyfe  
euerlastyng. Examine we the wor-  
des well and they lette vs to vnder-  
stande, that god the father is omni-  
potente, is to be inuocated. And for  
as much they do so muche attribute  
to the father: And seing the son, and  
the holy ghoſt are matched and ioy-  
ned with him in that honoꝝ, as lyke  
doers, Necessitie inferreth theyꝝ po-  
wer to be equall and lyke, And their  
power beyng equall and lyke, out  
of question they be *ὁμοουσιοι* as the  
grecians terme them, that is to saye  
of one essence and nature. Of which  
wordes also of Baptisme Basil that  
graue and Auncyente wyter dothe  
myghtelye contende the father, the  
son, the holy ghoſt to be *ὁμοουσιους*.  
Hereunto accoꝝdeth all the olde  
and



## LATE ARRIAN.

and graue fathers, whose autoꝝptes  
and censures I wyll not alleage, to  
auoide tediousnes. Onlye one oꝝ.ii.  
places of S. Austen it shall not be  
froine the purpose to recyte, noꝝ vn-  
plesaunt to the godly reader: whose  
iudgement vppon the scryptures is  
to be regarded muche moze then  
yours is, foꝝ sondꝝe causes. This  
holye S. Austen made whole boke  
in confutacyon of Arrius and other  
good bloodes of the same heare be-  
yng heuie masters to Chꝝstes de-  
uinitie. And in all other his woꝝkes  
al most he taketh occacion somwhat  
moze oꝝ les to speake of this truthe  
he sayth. Ambo scilicet pater et fili-  
us eterni nec cæperunt esse nec desi-  
erunt: That is, both, as well the fa-  
ther and the son be euerlastyng noꝝ  
began they to be, neather ende they:  
Agayne. Proprium est filij quod a  
patre genitus est, solus a solo, coetera-

Lib. de he-  
resibus.  
Cap. c.

H. I.

tus

## THE FALL OF THE

*1. 1. de in  
quillcone  
erultais*

*1. 1. 1. de  
trinitate.  
Cap. xxi,*

tus, & consubstantialis patri : That  
is, it is onelye proper to the son, that  
he was begoten of the father, a lone  
of a lone, coeternie, and consubstan-  
ciall to the father. Sed plane fiden-  
ter dixerim vnus eiusdemq; substan-  
tie patrem filium & spiritum sanctum;  
But I dare boldeiy saye the father,  
the son, and the holyc ghost, to be of  
one and the same substance.

In these fewe places S. Austen  
uttereth his opinion playnelye. And  
declareth him self to be resolved and  
out of doubt cōcernig this verite.  
In comparison what he hath writen  
touchinge this mater, that which I  
haue brought of his, is nothing: yet  
ynoughe for the purpose presentlye.

Thus haue I, perfourmed the  
fyrst parte of my promysse in decla-  
ring by the scriptures y Iesus Christ  
is true God. It remaineth now y I  
shewe howe it standeth that Iesus  
Christ



## LATE A R R I A N.

Chryste beyng veray God ( whose nature is, not to be seene nor to dye, nor to suffer any affecte or passion, wherunto the nature of man is subiecte as ye haue taught ) was heare seene, suffered the Calamities of mā and fynallye dyed. Whiche thinge donne I shall I hope confirme and stablishe thy consciens (gentle Reader) in this hyghe mysterye of oure fayth, whetof thou art all ready perswaded: perswade other that hetherunto doughted: sufficiently answere to youre objection: and wholye accomplishe my promise.

Ye shall vnderstande therefore that in Christ are .ii. natures, thone deuine, by whiche he is veray God: thother humaine by which he is true man. That, he receyued of God the father wthout mother. This, he receaued of Marye his mother without father: What tyme he dyscharged

H.ii.

ged



THE FALL OF THE  
ged the beale of the lawe, leaded by  
from fleshely matters to spirytuall  
thynges: And wroughte the hyghe  
mysterpe of our redemption. Saynt  
Johñ wptnesseth of bothe natures  
when he saythe, Deus erat verbum,  
et verbum caro factum est: That is,  
God was the worde. And the worde  
was made fleshe. By the fleshe is  
meaned man: He calleth hym God,  
because he was in the begynnyng  
coeterne and consubstancypall with  
his father, as he in his Gospel pro-  
ueth by many stronge reasons, as  
after I shall more largely declare.  
He calleth hi fleshe for that he came  
downe frome his heauenlye throne,  
and toke the nature of man vppon  
him for the saluacion of mankynde,  
in the appeasing his fathers wrathe  
conceued throughe the fal of Adam,  
agaynste all his posteritye. Iesus  
Chryst therfore hath. ii. Natures in  
hym

## L A T E A R R I A N .

hym one of Godheade , an other of  
manhead: yet Chryst not. ii. but one.

Christus verbum est, illud caro est, illud deus est, illud homo est, sed vnus est Christus deus et homo: Chryste is

the worde sayth saynt Austen: that,

fleshe is, that, God is, that, man is:  
But one is Chryste, God, and man.

In a nother place wytyng to Peter  
he saythe the lyke, as he is muche in

this matter euery where. Firmissi-

me tene et nullatenus dubites dei ver-

bum quod caro factum est, duas natu-

ras inconfusibiliter permanere, vnam

vero diuinam, quam habet cum patre

communem secundum quam dicit ego

et pater vnum sumus, alteram vero

humanam, secundum quam ipse Deus

incarnatus dicit pater maior me est:  
As muche to saye. Beleue stedfast-  
ly and in no case doughte the worde  
of God whiche is made fleshe, to re-  
mayne and contynewe. ii. Natures

Libra de  
vera in-  
nocentia.  
Ca. 347.

Lib. de f-  
de ad Pe-  
trum.  
Cap. 2.

H. iii.

incon-



THE FAL OF THE  
inconfuselye : thone deuine which he  
hath with the father common, accord-  
ding to which deuine nature he saith  
I and my father be one : thother be-  
relse humayne, inconsideracyon  
whereof he God incarnate saythe.  
The father is greater then I. He-  
therunto Sarynt Austen.

Suche was the loue, mercy and  
kynndenes of Iesus Chryste our sa-  
uour towarde mankynde, that he  
beyng very God omnipotent wolde  
be made man, that man might bere  
conspired to God : he veraye God  
wolde descende frome heauen, that  
man to heauen myght ascende : He  
veray God, wolde be made the son  
of man, than man myght be made  
the son of God : He veray God im-  
mortall wolde be made mortal, that  
man condemned to death, myght be  
made immortall to everlasting lyfe.  
He veray God and ryche, wolde be  
made



## LATE ARRIAN.

made poore, that man myghte be made ryche. Accordynge to the sayenge of Paul. Cum esset diues factus est egenus vt illius inopia diuites essemus: .i. Where he was ryche, he was made needye, that throughe his nedines we might be made rich.

Nowe to the purpose: as in Christ there was two natures, whereby he was God and he was man: Lykewylse he had in him the proprietes of ii. natures. The propriete of his deuyne nature was, not to be seene, not to suffer, not to dye. &c. For God is inuisible, impassible, immortal as we haue to fore graunted. But being man also and hauinge the nature of man in hym, he had in hym the qualities and effectes proper and incident to the same nature, whiche are, to hunger, to thyrst, to be seene, his members to be rente and torne, to suffer, to dye. &c. Where therefore

H. iiii.

pou

**THE FAL OF THE**  
you frame poure Argumente thus.  
God is inuisible, and immortall,  
Christ was here visible and mortall.  
Therefore Christ is not God.

This argument is not good, the  
reason not true : notwithstanding,  
the maior is vndoubtedly trew, and  
can not be false : for tho Christ was  
seene, & was crucified to death, yet  
it foloweth not therfore, that Christ  
was not God : for he was both God  
and man. To your minor therefore  
I answer thus : Iesus Christ was  
God, and man : and in consideracio  
he was God, he coulde not be seene,  
he coulde not dye : In consideration  
he was man, he myght be seene, he  
myght be mortall, as he was. This  
answere is sufficient, true, & catho-  
lyke. S. Peter is playne ynough  
herein, which sayth that Christ suf-  
fered in the flesh: And Ireneus wri-  
teth that Christ was crucified & ded:

Requis

## LATE'ARRIAN.

Requiescente verbo vt crucifigi & mori posset. i. The worde restynge, to thende he might be crucified & dead: which is as muche to say, as the diuine nature in Christ, was not rent and tozne, was not crucified & dead, but was obedient to the father, rested, gaue place to the wrathe of the eterne father, cōceaued against mā, and wolde not vse hys power and myght. And this agreeth with S.

Paule, sayng: Qui cum esset in forma Dei, nō rapuit equalitatē Dei. &c.

In our Englysh tonge it soundeth thus: Christ which was in the shape of God, and thought it no robbery to be equall with God the father, Neuerthelesse, he made him selfe of no reputacion: And beyng sent to obey the father in his passion, he wolde not practyse his myght and power contrary to his sendyng: but tooke on him the shape of seruaunt, becam

H. b.

lyke

Pha. 11



## THE FALL OF THE .

lyke vnto man: and receauyng with  
the nature of mā, mortallitie: he hum-  
bled himselfe, and was obedient vnto  
death. This haue I sufficiently,  
and for the good readers contenta-  
cion I hope, answered this your first  
reason or argument, how so euer it  
shall content and satisfy your mynd.  
And haue veraye plainlye set before  
your eye, that Christ was true God,  
& true man: hauyng in him the na-  
ture bothe of God, & man. And that  
as he was God, he was not visible,  
not mortall: As he was man, he was  
seene, suffered the passion & affectes  
incident to the nature of man, and  
finally dyed. This asserciō, great  
Athanasius of Alexandrye dyd ne-  
uer impugne, but all his lyfe tyme  
w<sup>th</sup> al his myght furthered the same,  
and to the last day of his lyfe suffe-  
red greuous and sharpe persecutiō,  
& often in daunger of murtherynge  
through

## L A T E A R R I A N .

through the malicious and wycked suggestions and deuelysh pollycies of Arrius and his companions, for vpholdyng and matuteynge this veritie touchyng Christis deuinitie. Therfore, in my iudgement ye are muche to be blamed to alleage hym as a fauourer of that detestable heresye. And for as muche thoccasion in this place ministred by you serueth so well, I wyl note out of Eusebius, one or two pety feates practised by Arrius & your predecessours, surnamed Arrians of Arrius, who was, as I haue tofore sayd, the first authoꝝ of this blasphemy, the yeare of our Lorde. ccc, xxx.

This Arrius therfore after the Councell of Nycene, the Emperour Constantius comaunded to apeare before him at home in his pallace, & examined hym whether he yet beleued accordyng as it was agreed vpon

Euseb. li.  
iii. ceter.  
hist. ca. xi



THE FALL OF THE :  
pou in the Coucell, or no: who with  
out delay subscribed the Decrees of  
the Councell, as though he beleued  
on the same. The Emperour requi-  
red him to take an othe vpon a booke  
if he beleued the said articles or not.  
Arrtus, a man of a good large con-  
science, stycked not at all therat, but  
boldlye tooke an othe in thys sorte  
that he beleued as he had writte: ha-  
uing vnderneath his harmpyt priue-  
lye a scroue of paper, wherein he had  
writen his peculier sect and opiniō:  
By this crafte deludynge the Empe-  
rour, bearyng him in hande that he  
meaned the Decrees of the Coucell,  
wher he thought nothing les. This  
was a pretie deuise: but Gods pu-  
nyshment immediatly folowed. Af-  
ter he departed from the Courte, as

Ecce. ii.  
iii. Trip.  
hist. cap.  
iii.

he was in the way goyng, beyng pro-  
uoked to the stole, in exhortatynge  
nature, he powred out all his bolw-  
els,



## L A T E A R R I A N .

els, and so dyed an horrible death.

Now touchyng Athanasius (whō  
you, our late Arrian bringeth in, as  
one that fauored your sect) your pre-  
decessors the Arrians, practysed all  
the vilany, craft, and subteltye they  
could deuise and ymagen, not only  
to put him to worldly shame, but al-  
so to byrnyng him to confusiō: Of ma-  
nye their deuelysh touches. I wyll  
reherse one only, by that one, y<sup>e</sup> wyse  
reader may cōiecture the rest. These  
stout clerkes and holy men therfor,  
perceatyng that they were not able  
to make theire partye good by the  
scripture, and probable argument,  
but were euer confounded by Atha-  
nasius, the inuincible, and inexplu-  
nable bulwarke of the Catholyke  
veritie, dyd so irritate and kyndle  
the Emperour Constantius Ceaser  
agaynste him, with their malicious  
& wrong suggestiōs, that he streight  
awarded

THE FAL OF THE  
awarded out his cōmissiō to certayn  
that wer at Tyze, requiring them to  
make diligent enquiry, and strapte  
examinaciō of the sayd Athanasius  
his maners, and behauiours. Two  
principall crimes were layde to hys  
charge by the Arrians: one was,  
that he had by force rauished a wo-  
man: thother, That he had kylled a  
man, whose arme he shulde cutte of  
to worke enchauntements with all.  
To make the first accuiacion good,  
they had hyered a meete woman for  
their purpose, that shuld come in, to  
face out the same matter. To proue  
thother, they had callen vnto them  
one Arsenius whylom Athanasius  
lectour: who fearyng the correction  
of his Master whome at a tyme he  
had offended, ranne hys waye from  
him. This Arsenius, the Arrians  
had shut vp close in a chaumbre, to  
thende they might with fayth helpe  
hym



## LATE ARRIAN.

him to be dead: Arsenius notwithstanding as sone as he perceaued wherabout they went, what mischief they wrought towarde Athanasius, or for that he abhorred the facte, or els supposing therby to come in fauour agayne with his master Athanasius, priuelye by nyght conueyed him selfe away out of the chaumbre where he was hydden, and came to Tyre by sea, where his master Athanasius was, to whom he opened all the mater. Then Athanasius requireth Arsenius to hyde him self in some priuey place, vntyll he shulde be called for the for the triall of the matter. The tyme is present, the company assembled, the iudges are sette, the Commission read, the woman appeareth, the beare of a deade corse is brought in before the iudges, the arme cut of from a deade man, beyng leide vpon the biere is vncouered:



**THE FAL OF THE**  
uered . All do se and beholde it : and  
al at the fearefull sight therof, do de-  
test and condemne the crueltie of the  
Deede . The woman nowe saithe her  
lesson without boke, whiche she had  
lerned befoze , of the Arrians : that  
she on a tyme receyued Athanasius  
in gest wise, and that in the night she  
was oppressed by him, and rauished  
agairste her wpll . Athanasius is  
brought foꝛthe to his answere , who  
as he was very holy, so was he a ve-  
ry wpyty man also, as he whiche had  
accoꝛdinge to the loꝛdes pꝛecept, con-  
iorned admatched together the sim-  
plicitie of the Doue, with the pꝛudence  
of the serpente : warned secretly Ti-  
mothie his pꝛieste whiche was with  
him pꝛesent, that he shuld aunswere  
the woman, as though he were Atha-  
nastus : foꝛ he knewe perfectly that  
noꝛ he had seene the woman, neither  
the woman him at any tyme befoze,  
when

## L A T E A R R I A N .

When she had ended her tale, sayth  
Epinothe vnto her : Sayest thou  
woman , thou were rauyshed of me  
agaynst thy wyll perforce : Yea , q  
she agayne by & by with stomake y-  
nough lyke a woman : Thou , euen  
thou I say , in suche a place , at such  
tyne dydest contaminate my womā  
head and myne honestye by forcible  
meanes . Thus was her false accu-  
sacion pzetely disclosed , thauctours  
therof shaimfully disgraced , & dash-  
ed out of couuinance . Yet was not  
good Athanasius acquyted , nor the  
woman punyshed for the claunder ,  
because the same were Judges  
whiche were his accusers . They  
proceede to the seconde crime : Be-  
holde , saye they , the thynge it selfe  
speakethe , this is the arme of Arse-  
nius , to what purpose and ende thou  
hast cutte of the same , declare thou  
vnto vs . Then Athanasius asketh  
I . i . them

THE FALL OF THE  
them wittely, if they knewe well  
Arsenius, whose arme this was.  
Dyuers of them answered that they  
knew him by syght very well. Then  
Athanasius requyred, that it myght  
be lawfull for him to sende for a cer-  
tayne man, whom he needed to haue  
present at the matter: it was graū-  
ted him. For brieffe, Arsenius is  
brought befoze them: whose face dis-  
couered, beholde sayth Athanasius,  
Arsenius is a lyue, beholde, here is  
his right arme, & here his left arme:  
Now whose arme this is, & to what  
ende it is cut of, declare ye: for you  
knowe, and so doo not I.

What here dooest thou looke for  
gentle reader that Athanasius shuld  
be discharged? Yea, he had ben rent  
and torne in peces by hys aduersa-  
ries, had not Archelaus, one of the  
which wer chiefly appointed to here  
this examinacion, plucked him out  
of their



## L A T E A R R I A N.

of their handes, and conueyed hym  
away priuely from them, More of  
this Historie ye may reade in Eu-  
sebius: as there remaineth behynde  
much more, worthe the reaynge:  
this is ynough for my purpose, as  
therby to let the vnderstande, gentle  
reader, both what Athanasius was,  
& also what well disposed men Ar-  
rius and his companions were: such  
as the tabernacles of heretikes. We  
haue none such now a daies I hope.  
No, in this tyme present, there are  
none that persecute Athanasius &  
his lyke: All is well now: the godly  
men are quiet: Christ and his are in  
safegarde: no body dothe persecute  
them now, no body dare openly, and  
maliciously slander, backbyte, dis-  
quiet and oppresse them now: euery  
great man now is become Archela-  
us, readye and willynge to defende  
the godlye and innocent men: to de-

I. ii.

lyuer

THE FALL OF THE  
liuer them from the wicked assautes  
of their aduersaries: But for the  
moze playne and manifest declara-  
tion of Athanasius opinton herein,  
I shall adiect to the ende of this bo-  
ke the notable psaline that he made,  
called, Quicumq; vult.

Arri. **F**Or if we be not able to cōprehend  
nor the āgels, nor our own soules  
Which are thynges creat, to Wrong-  
fully then and absurdly We make the  
Creatour of them comprehensible, es-  
pecially contrary to so manifeste tes-  
timonyes of the scriptures. &c.

Proct. **S**AYNT Ciprian recordeth no  
lesse then ye haue sayd touching  
Gods incomprehensibilitie: And I  
subscribe to both your saynges, be-  
cause ye say the truthe therein: His  
wordes be these: Quod si animæ meæ  
quæ corporis mei obtinet principatū  
nec

## L A T E A R R I A N .

nec originem scio, nec metior quanti- Cyprian  
ad Corne  
lium de  
carnali-  
bus operi-  
bus christi  
in plogo.  
ratē nec qualis sit intueri sufficio, &c.  
Patienter me ferre oportet, si opera-  
torem vniuersitatis non intelligo, qui  
in minimis operationum suorum par-  
ticulis meam profiteor cæcitatem :

That is : If, sayth S. Cyprian, I  
do neither know the beginning, nor  
measure the quantitie of my soule,  
which obtineth the sonereigntie of  
my body, nor am able to vnderstand  
what thing it is. &c. I must patient-  
ly suffre and holde me content, if I  
comprehende not, ne vnderstand the  
worker and onely doer of all thng,  
that is : which do gladlye professe &  
acknowledge my blyndnesse in the  
least particle of his workes : This  
is a playne truthe and confyrmed  
by dyuers manifest testimonies of  
the Scriptures. And I suppose the  
whole world thynketh no other wyle  
of God, especially amongst Chri-  
stians

I.iii.



THE FAL OF THE  
stians I dare sai there are none that  
affirme the contrary. I meruel ther-  
fore what moueth you to pronounce  
of vs so, as tho we that beleue Christ  
to be veray God and man, shulde by  
the same meanes make God com-  
prehensible. If ye can make this to  
be a good argument: I beleue that  
Jesus Christ is both God and mā:  
Ergo, I make God cōprehensible.  
Ye see further in a milstone then I  
can or any man els I beleue: If I  
hadde bynne with you what tyme ye  
wrote that, I wolde haue knockt at  
youre elbowe to haue knowen that  
knacke for my lernynge. For it is  
incomprehensible to my reason, how  
your wytte can iustlye comprehend  
God therefore to be made compre-  
hensible, bycause Christ is god and  
man. This soundeth I dare abouch  
to euery Christian eare veray folyshe  
and absurde. And as these reasons  
whiche

## L A T E A R R I A N

whiche hetherunto ye vse to ouer-  
throwe Christes deuinitie be merue-  
louflye weake and slender, of no im-  
portauce at all, euen so are all that  
afterwarde folowe, barran without  
substaunce, pythe oz any good mat-  
ter: so that I may well sape of you,  
as a certayn Lacon said of a figh-  
tingall beinge carren leane without  
fleshe. *Vox tu es præterea nihil*: A  
voyce (¶ he) thou art, beside nothing  
Yet verelye I canne a lowe the pre-  
tye conuepaunce, bragge, and arte  
in whiche ye vse to make that youre  
nothyngse seeme some thinge: euen  
as we delite in the dieserdes gesture  
and settynge oute his parte, yet his  
mater all together vnplesaunte to  
eche honest and bertues man: How  
beit that wyl not helpe, for your no-  
thyngse wyll come to naught, tho ye  
strayne pour wyttes neuer so muche  
to make it some what. The Lorde

J. l. ii.

was



THE FALL OF THE  
was not retayned of your councell  
in plantynge it : Therfoze ye knowe  
what must folowe . But to the pur-  
pose . We that be true Chꝛistians  
do not make God comprehensyble :  
Yet by the Scriptures we compre-  
hende that Chꝛyst hath in hym two  
natures one of Godhead thother of  
manhead . Wherby we comprehend  
in faythe that he is bothe true God,  
and true man : And being both God  
and man , that he comprehended in  
him the pꝛopꝛietes of both natures .  
By the qualites pꝛoper to thone out-  
sences myght comprehend that he  
was man visibible , and mortall : By  
the pꝛopꝛietes of thother our faythe  
apprehendeth that he was God ;  
Creatoz of all thinges , essence inui-  
sible of any creature incomprehensi-  
ble , possessinge together with his fa-  
ther essentially al lyfe , al sapience . al  
eternite , hym selfe beyng also lyfe it  
selfe ,



## L A T E A R R I A N .

selfe, sapience it selfe, eternite it selfe,  
 comprehending in him selfe al crea-  
 tures in the worlde: And he com-  
 prehended of none. For he is saythe  
 Saynt Austen. Sine qualitate bo-  
 nus, sine quātitate magnus: .i. With-  
 out qualytie good, without quan-  
 titye great. This is the saythe and  
 assertion of the whole Ch:istianitie.  
 Howe commeth it to passe then, that  
 ye shulde fasten this erro: vpon vs,  
 as to make God a comprehensible  
 thyng, seinge we affirme playnelye  
 in manifest wordes the contrarpe.  
 But thus goeth poure argumente,  
 Ch:yst was here emongst men com-  
 prehensible, Ch:yst was God, ergo  
 God was comprehensible. And here-  
 vnto ye add to vndo Ch:istes God-  
 head, and to saue hole Godes incō-  
 prehensibilitie, that God by the scrip-  
 tures is incōprehensible, therfoze ye  
 wolde conclude that Ch:ist was not

Liber. iiii.  
 Cap. i. de  
 trinitate.

J. v.

God,

THE FALL OF THE  
God, because he was comprehensible.  
To answer you brieflye, I say,  
Christ both god and man, in his hu-  
manitie was comprehensible, in his  
deuinitie incomprehensible. Again  
by reaso of that vnion of ii. natures  
kniit and ioynd together in the per-  
son of his godhead, as we may say,  
God dyed for vs, so may we truely  
saye also, God is comprehensyble,  
both true touching the fleshe whiche  
he true God, receiued: his deuinitie  
remayninge still, immortall and in-  
comprehensyble. And that Chryst  
had in hym. ii. natures whereby he  
was God and man: I haue al redy  
declared, but not so fullye or as the  
mater permitted: or as I myght. In  
thone I shuld haue founde no ende,  
in thother I shulde haue byn to te-  
dious. Yet I doughte not but I  
haue sayde sufficient therein for the  
Chrystyan Readers contentacyon.  
And

## LATE ARRIAN.

And as occacion shalbe mynistred,  
so wyll I more largely treat of the  
same in the p[ro]cesse ensuing. Nowe  
sy[?] where ye contende that Iesus  
Chryst was a creature comprehen-  
sible, and therfore not the incompre-  
hensible creator, your reason is false  
bycause he was both, having in him  
ii. natures, one creat wherby he was  
man and a peered a comprehensible  
creature, the other increat, throughe  
which he was God, of all creatures  
creator incomprehensible, inuisible  
and immortall.

**F**OR howe may it be thought true **Artt.**  
religion whiche vnitethe in one  
subiecte contraryes, as visibilitie, and  
inuisibilitie, mortalitie and immorta-  
litie. &c.

**T**he r[un]nyng streame saith **Plu-** **Proct**  
**tarke,** hath not any serten cou-  
lour



THE FAL OF THE.

lour but is euermoze of that colour  
whereof the grounde is', whiche is  
subiecte vnto it. All heretykes most  
commonly are at the same pointe, e-  
uermoze vnylike them selues, at all  
tymes redye to chaunge theyr hewe  
and coloure', to saye and vnsaye as  
present occacion dothe serue. O ye  
haue forgotten that whiche ye sayde  
in the beginninge of this your laste  
sentēce, or els ye vse to say one thing  
& thinke an other, other els because  
ye wyl not be condemned in any  
thyng, ye wyl abyde by nothyng  
that ye say: and this is a wyse touch  
of Wyl Somer. Dyd ye not ryght  
nowe affirme that god was incom-  
prehensible, that his workes, coun-  
celles, and wyl coulde not by any  
reason of creature, be comprehended  
searched, and knowen: dyd ye not in  
effect graunt al this euen in the line  
goynge before? And in your proces  
ensuinge

## L A T E A R R I A N .

ensuing , are not these your wordes?  
(God is not comprehensyble of any  
create vnderstandynge , explycable  
with no speche) ? And nowe that ye  
come in with youre howe may it be  
thought a true religion whiche vn-  
reth in one subiecte contraries . &c.  
Is it not a playne declaracion that  
ye haue oꝝ forgotē that your forner  
assertion, oꝝ that ye speke otherwysse  
then ye thought , oꝝ els that ye wyl  
abyde by nothynge no lenger then it  
may serue foꝝ your purpose ? Foꝝ by  
this your how . &c. do ye not graunt  
that God and his counsell , is com-  
prehensible and subiect to oure vn-  
derstandynge , and therfore ye aske  
howe may it be true religion . &c. To  
thende ye wolde lerne howe and by  
what meanes Chꝛyst coulde be both  
god and man, visible and inuisible ,  
mortal and immortal . Trulye he  
that were perswaded that gods coun-  
cell,

**THE FALL OF THE**  
cell, workynge, and wyl are incom-  
prehensible in explycable, wolde ne-  
uer aske howe this or that myght  
stande with true religion, touching  
Gods misteris. For as muche ther-  
fore ye now aske howe, (and beinge  
in doubt of the matter in deede, o-  
therwyle your howe myght be allo-  
wed) and tofore by grauntinge hym  
to be incomprehensible in all his do-  
ynges, dyd condemne such doubt-  
full and curpous questyons, howe  
may it be thought the contrary, but  
your tonge can and wyl sound mere  
contraries touching one matter?  
But concernynge this questyon of  
yours: because ye be in doubt  
thereof in deede, you haue not wytte  
ynoughe to lerne the truthe thereof,  
and I lacke cunnyng to teach it you  
vnles ye firste beleued, and then ye  
wolde aske how, For I tell you, such  
howes touchynge gods instrutable  
misteries



## L A T E A R R I A N.

mysterie, are nether laudable nor profitable, vnles it be in faythe. If ye be not in faythe, yf ye stedfast! ye beleue not befoze ye aske how, your howe can not be resolved. Aske not howe with Sacarye lest ye receaue punyshement for your incredulytie. Aske howe with Marye the moste blessed virgin, and mother of Iesus Chyrste: then ye shall receaue fruite of your queston. She asked howe, but beleued firste, and therfoze she receaued an Aunswere that contented her. He also required howe, but beleued not, seekynge rather to vnderstande, then to beleue, rather by argument to learne, then by faythe. And therfoze in stede of an aunswere he receaued condingne punyshement for his vnbeleefe. Therfoze my aduise and coucel to you is, that ye ley asyde suche curpous and bayne inquisitionis concernynge Gods dyspensacion,

**THE FAL OF THE**  
pensacion, suspect your reason, for it  
wanteth right iudgement: mistruste  
your wyl, for it lacketh wysedome,  
condemne your senses, for they haue  
not experyence, to decide, iudge, and  
determine any one tote of gods mi-  
steries. Cuius sapiencie non est inuesti-  
gacio: .i. whole wysedome is in-  
uestigable sayth Elay. And as He-  
remy dothe wyte. Magnus est con-  
cilio et incōprehensibilis cogitatu: .i.  
God is greate in counsell, and in-  
comprehensible, in thoughte. And  
measure God and Godes counsell  
accoꝝdyng to the rule prescribed in  
the holy scriptures: searche after the  
vnderstandinge of his wyl and do-  
ynges by such meanes, as he wolde  
be searched for: then shal ye attaine  
such knowledge of his Godhead, &  
vnderstandyng of his wyl and coun-  
celles, as shalbe suffycient for your  
saluacion euerlastinge. In the olde  
lawe

Elay. 40

Jer. 32.

## L A T E A R R I A N .

lawe God dyd open and reuele him  
selfe vnto his pccple by woꝛde and  
syngne, that is to wꝛt, by the voyce  
of the lawe and pꝛomꝑce of reconci-  
liacion gyuen vnto them: And also  
by wonderfull miracles amongst  
them at that tyme wꝛought, to thend  
they shuld not toose and tugge their  
braynes in vayne cogitacions and  
endlesse inqutscions what he was,  
howe and by what meanes he dothe  
this & that: but referre their myn-  
des wholly to this woꝛde and test-  
imonꝑ. And by this woꝛde and te-  
simony, tunderstāde how they shuld  
acknowledge, honoꝛ, and inuocate  
that God, which opened him selfe to  
them by that woꝛde and testimony.  
As in the fyrste pꝛecepte he byndeth  
them to the woꝛde, which sounded to  
their eares in the mount Sina: and  
to the testimony exhibited in cōduc-  
tyng & leadyng them out of Egypt:

℞ .i.

Ego



## THE FAL OF THE

Ego sum Dominus Deus tuus quies  
 duxi te de terra Egipti: That is: I  
 am thy lord thy god which brought  
 the furthe of the lande of Egypte.  
 He made with them also a promyse  
 of a medyatoure that shulde come,  
 throughe whome the worlde shulde  
 be saued: Byndyng them to cal vpon  
 that God which dyd leade them  
 out of Egypt, and couenaüted with  
 them of a medyatour. Nowe that  
 mediatour beyng come, crucyfied,  
 and resurged, the lyght of the Gos-  
 pell knowen, he wylleth vs to fyxe  
 our eyes, and set our myndes wholly  
 vpon him: that by hym as most su-  
 rest testymony we may knowe what  
 God is, and his wyll. He leadeth vs  
 directlye into the knowledge of the  
 father: yf he leade vs not, we can  
 not but straye al together out of the  
 ryght path, we cannot a boide dark-  
 nes, but wander therein to our bitter  
 confucion.

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# L A T E A R R I A N.

confusyon. Neither haue we nowe  
recaued a prerogatyue by Chryst,  
to be inquisitiue in Godes matters:  
to be curyous in seatchynge out the  
causes of Godes operacions, & coun-  
celles as to try out what the deupne  
nature is in it selfe, how God the fa-  
ther begatte the son Iesus Chryst,  
howe the holye ghost proceded from  
them both: Howe one Chryst could  
be bothe God and man: and howe  
this and that commeth to passe. Yea  
he condemneth suche speculation in  
man vehemently, alloweth no que-  
styon to be moued in his hye myste-  
ries, especiallpe out of fayth, that is  
to saye vnlesse we beleue assuredlye  
first the wordes of hym: as Marye  
dyd, for when Gabryell saluted her  
she replied, with these wordes. Quo-  
modo fiet esse istud; howe maye this Luc. i.  
be? Yet dyd she not mistruste or  
dought, whether it could come to  
passe  
K. ii.

*Handwritten signature or mark*

## THE FAL OF THE

passe oꝛ not: but beleued certenlye,  
 that it bothe myght and wolde be:  
 consyderynge and fapthfully crede-  
 tynge all impossibilities to be most  
 possible and veraye easye to hym,  
 whose wordes sounded to her eares,  
 contrarye to Zacharye, Nicodeme,  
 and the Capharnities: who in their  
 incredulitie serched after Gods my-  
 steries and thereby procured Gods  
 displeasure vnto them, Philip was  
 veray bely with Chryst, and requi-  
 red hym to shewe his father: But  
 Chryst was with hym quickly, re-  
 buked him, disallowed his question:  
 and reuocated his mynde from such  
 inquisition, satenge. Qui videt me  
 videt patrem meum: .i. He that seeth  
 me seeth my father: He wylleth vs  
 not to comber our brynes with such  
 fon and vncerten speculations. But  
 earnestlye to leye hande on hym the  
 true and naturall sonne of God the  
 father,

Luc. i.  
 Joh. iiii.  
 Joh. vi.

Joh. xiii.



## LATE ARRIAN.

father: Before promised, and now  
exhibited vnto vs to our inestima-  
ble comforte, ioye, and solas. And by  
hym to knowe God, and the way to  
come vnto hym: for none knoweth  
God the father but by hym: none  
cometh to the father but by hym.  
Who so euer is a searcher of Gods  
misteries, with other instrument the  
fayth and loue, by other meane than  
the son Iesus Christ he is oppressed of  
his gloze and (no otherwise, the if he  
had directly and intentiuelly some-  
whyle looked in the son,) departeth  
as blinde as a haddorke: for as the  
scripture saythe. Tenebre eum non  
apprehendunt. Nowe saye ye be Ioh. 1.  
at this poynte, ye will thus cap-  
tue youre senses, and submitte  
your selfe to saythes doctrine: then  
aske of me howe. &c. And I dare  
teach you this lesson with many more  
so perfectlye that ye shall not neede  
to

THE FALL OF THE  
to dought agayne thereof. But ye  
ye wyl not leane hereunto, but wyl  
fully and stouburnly persist in your  
folye, trustynge to your vnrasona-  
ble iudgemente, in descreete reason,  
and blinde senses for the determina-  
tion of such supernaturall matters.  
I can no more p[re]uayle in teaching  
you, then dothe the corke in byhol-  
dig the net that it may swyme aboue  
water, when so much led is annexed  
that it byolently pull the same to the  
bottom: Where ye saue therefore,  
Howe may it be thought true religiō  
that vnite th in one subiecte contra-  
ries. &c. To make you an aunswere  
that ye may vnderstande. I replie  
vnto you with the lyke phrase, How  
may it be thought a true relygion  
which teacheth that a virgin brought  
forthe a chylde without the seede of  
man: If ye can make good this, ye  
canne not but admytte thother also:

bothe

Y

bothe

## L A T E A R R I A N.

both beyng true for one consydera-  
cion. The worde of God telleth you  
that Marye conceaued and delyue-  
red a chylde withoute the carnall  
knowledge of man : and ye do be-  
lyue it : why ? Because your reason  
can comprehend howe it may come  
to passe : No: why then ? bycause the  
worde, ye wyll say, doth wytnes that  
it was so : lyke wyse the same worde  
is a playne testymonye that in Je-  
sus Christ were vnited. ii. contrarie  
natures thone inuisible and immor-  
tal, thother visibible and mortal, why  
dye ye not beleue it ? Why doubt  
ye more of the religion that teacheth  
vs the vnion of suche contraries in  
Christ, then of that religion which  
teacheth vs that a virgin brought  
forth a chylde : seying both haue one  
and the selfe same grounde . Here  
your (howe) gyueth me occasyon to  
speake of the wonderfull inpracles  
L. iiii. which



## THE FALL OF THE.

which Chryſt wrought amongſt vs  
aboue al huayne reason, to the ende  
this myght not ſeeme vnpoſſible to  
your fayth, tho your wytte can not  
compaſſe it, that Jeſus Chryſt was  
bothe God and man: To whom be-  
inge omnipotent all thinge is eaſie  
and poſſible, be it neuer ſo difficult  
and impoſſible to mans vnderſtan-  
ding and iudgement. But to a void  
tediouſnes I wyl not vſe the occa-  
ſion. As it is true and Godly reli-  
gion which teacheth vs that Chryſt  
did ſuch miracles, ſo is it a true and  
Godly religyō to beleue that Chryſt  
is true God and perfect man: for  
both were lyke poſſible to him. And  
of both we haue lyke proufe. By his  
worde we are aſſured, he dyd them:  
and by his word alſo we are put out  
of doubt he dyd this. Thus haue  
I taughte you, howe it maye be  
thought true religyion whiche uni-  
teth

## LATE ARRIAN.

teth contraries in one subiecte, And  
touchinge your principle of natural  
Philosophie, cōtraries can not con-  
curre in one subiect, I meruel much  
that ye wold vse it to try and decide  
the hie misteries of god therewith al.  
Howe be it I shulde not much mer-  
uell therat. For as the serpent called  
Amphisbena hath a head at both en-  
des, and vseth bothe partes in stea-  
de of a tayle, as it lykethe him. In  
like maner such inconstant and wa-  
uerynge persons as ye are, nowe by  
this nowe that wayes doo defende  
your selues, applying euery thynge  
to your intent: frainyng the same to  
proue & improue as your fanly like.  
And as Hyena is sometyme a male  
sometyme a female: so ye one whyle  
ye be deuynes, an otherwyle Natu-  
ral phylosophers as ye perceiue how  
your purpose may best succeade and  
go forwarde. But truly, as the peo-

R. v.

ple

THE FALL OF THE  
ple in Aſya named Androgini do ſo  
imitate bothe kyndes, that they be  
noꝝ men noꝝ women: euen ſo ye coun  
terfeite to pley bothe deuynes and  
Natural Philoſophers after ſuche  
ſorte, that ye pꝛoue your ſelves to be  
none of both. Where ye talke of re  
lygiõ of fayth, & gods miſteries ye  
counterfeet a deuyne. But where ye  
cum in with your contraries in one  
ſubiect, ye ſpeake ſolyſhely, Philo  
ſophically I wolde haue ſayde. A  
gayne in that ye counsell Natural  
Philophyie for the declaracyon of  
deuinitie, ye bewraye your ſelfe, to  
be no deuine: And in that ye include  
the hygh & ſupꝛaturall miſteries of  
God within the circuite & compaſſe  
of Natural Philoſophyie, ye declare  
your ſelfe to be no Philoſopher, not  
knowynge that the detyon and Li  
mittes therof extend no further then  
naturall matters. Thus whyles ye  
wolde



## L A T E A R R I A N.

wolde be seene bothe a Deupue and  
a Phylosopher, ye shewe your selfe  
to be none of bothe. And as ye are  
nether good Deupue nor cunningge  
Phylosopher, accordyng to your  
skyll in the one and cunningge in the  
other, ye haue so vndescreately cou-  
pled deuinitie and Philosophie to-  
gether in this your sentence, that the  
fruite spronge of that compulacion  
is nor deuinitie ne Philosophie: but  
as the Mule engendred betwix an  
Ass and a mare is nether Ass nor  
mare, so by this your vnnaturall  
coniunction of supernaturality and  
Naturalltype together, yee haue  
brought forth (but to your selfe a-  
lone I hope) a fowle & prodigious  
monster, all vnlke to Deupnype, all  
vnknowe to Phylosophy. Als, That  
Christ is not GOD and man, accor-  
dyng to true Religion, because na-  
turall Phylosophyes Rule is, that  
Con=

## THE FAL OF THE

Contraryes can not be in one subiect.  
Perchaunce ye are wery of this talke  
well I wyl make an ende strayght  
waie. As ye can not reason Natura  
ral Philosophie, by Deuinitie, so can  
ye not teache diuinitie, by Naturall  
Philosophy. In thone, faith admit  
teth no impossibilitie to be: In the  
other, reason contendeth nothinge  
possible to bee, if by reason it be not  
comprehensible. In thone, faith  
maketh all thing reasonable that is  
aboue reason. In thother, reason  
maketh all thng incredible, which  
is not within reason. Therfore as it  
can not stande by naturall Philo  
sophy, one thng to be both visibler  
inuisible, mortall and immortall in  
one respect, because contraryes can  
not be founde at once in one subiecte  
by reason: So is it perfecte & true  
Religion by Deuinitie to beleue that  
one thng is visibler, and inuisibler;  
mortall

## LATE ARRIAN.

mortall & immortall, because contraries are united in one subiecte, contrary to reason.

**I**T IS lausfull by many Wayes to **Arri.**  
see the infirmitie of Iesus Christ  
whome Paule in the last Chapter to  
the Corinthians, of the seconde epist.  
denyerh not to be crucified through  
infirmitie. And the whole course and  
consent of the euangelicall historye,  
doth make him subiecte to the passiōs  
of man: as hungre, thyrst, Werynesse,  
and feare: to the same end lyke wise,  
as sweete, anxietie, continuall prayer,  
the consolacion of the angell: agayn,  
spittyng, whypping, rebukes or chee-  
kes, his corpes Wrapte in the linnen  
clothe, vnburyed. And to beleue for  
sothe that this nature subiect to these  
infirmities and passiōs is God or any  
parte of the deuine essens: What is it  
wother but to make God mighty and  
of



**THE FALL OF THE**  
of power of thone parte, weake and  
impotent of thother parte, Whiche  
thyng to thynke, it were madnesse,  
& folly, to perswade other impieties.

Proct

**A**NACHARSIS sayng  
was that the Athenians occu-  
pyed their money to no other ende,  
but to number: by the numbryng  
by & gatherynge together these pla-  
ces of the scripture so nycey agaynst  
Christ: deuinite, may we not iustly  
thynke, good sy, that ye haue reade  
the holy scriptures to pyke out mat-  
ter & stuffe therhence, rather to main-  
teyne disputacion & talke, then for  
any other godly ende and purpose?  
If ye can denye this, how happened  
then, that ye haue heaped these sen-  
tences to gither, only declaryng the  
manhed of Christ, & haue not as wel  
alleaged one of so many, & manifest  
places every where in the scripture  
to

## L A T E A R R I A N.

to be seene, that necessarily proue  
Christis deuinitie. It appeareth  
ye haue overseene the whole body of  
the new Testament: therfore ye can  
not pretende for your excuse that ye  
reade them not. But ye prefixed be  
fore hande with your selfe what ye  
wolde do. And so ye reade the scrip-  
tures notte thereby to instructe you  
what ye shulde do: but therhence to  
embesell matter by violent wresting  
to supporte and upholde you in that  
which ye wolde do: And after a pre-  
posterous ordre, forcyng the rule of  
Gods worde to agree to your folish  
fancies & wicked purposes: And not  
framing & conforming your selfe to  
it. Ye haue mo felowes I graunt in  
this behalfe: yea so many, that if ye  
wer blindfold, ye might easely fynd  
out as good as your selfe thereat e-  
uery where almost: yet your fault is  
not the lesse for that the felowship is  
so

**THE FALL OF THE**  
so great. Your wise reason that ye  
make nowe is thus:

That nature whiche is subiect to hu-  
mane passiōs & infirmities, is neither  
god, ne any part of the deuine essece.  
But, by the Scriptures it is manifest  
that Chrift was subiect to suche infir-  
mities: as hungre, thyrst, feare, &c.  
Ergo, Chrift was not G O D: Well  
concluded and clearkely.

In deede that the nature subiecte to  
any infirmities and passions, is o:  
God o: any parte of God it were ex-  
treime folye to thynke, mere impietie  
to perswade other. But to beleue  
& perswade other that Iesus Chrift  
is not therfore true God, because he  
suffered suche affectes and passions  
euen the same whiche ye haue indis-  
cretely rifeled togyther on a heape,  
it were intollerable folyshnesse, and  
more thā Iudaical impietie. I haue  
sayde, and now I say agayne, that  
by



## L A T E A R R I A N .

by the Scriptures Christ was true  
God and man : hauing in him both  
natures , as well the deuine as the  
humane nature , vnited & knytte to-  
gyther to the persone of his godhed  
miraculouſlye . I haue alſo tofore  
ſaid, that as he tooke on him the na-  
ture of man , ſo dyd he receaue the  
affectes & infirmities incident and  
naturall to the ſame : As with the  
fleſhe (thone parte of his humanitie)  
hungre, thyrſt, weyenneſſe, morta-  
littie. &c. with the ſoule (thoother part  
of his humanitie) anxietie, trouble,  
and feare with other the lyke . I de-  
nye not therfore that Chriſt ſuffered  
ſuche paſſions as ye tooble togy-  
ther : but in conſideracton onelye of  
the humane nature which he recea-  
ued , and as man : beyng notwith-  
ſtandyng true God, and hauing in  
him the true Godhead : whiche was  
not at any tyme paſſible, was nether  
A. i. . . . . rent

## THE FALL OF THE

rent he to me, was not subiect to hunger, thirst, colde, heate, myrth or sadness. &c. And altho he was omnipotent, equall to God the father in all power by his deunitie, yet he wold vse such obediēce toward his father, suche mercy toward vs, that beyng very god, he refused not, for contē- taciō of thone, & reconsiliaciō of the other, to put on our vile nature, and in the same to suffre all persecution, trouble, & affliction, and finally most cruell death. For it was decent and meete, saith. s. Austen, That a mediator betwene god & man, shuld haue in him somthyng lyke vnto God, & somthyng lyke vnto man, Ne in vtroq; hominibus similis longe esset a Deo, aut in vtroq; Deo similis longe esset ab hominibus: ita mediator non esset: Lest, saith he, being like in both to men, he shuld be farre from God: or in both like vnto god, he shuld be farre from men, & so he coulde be no

## CATEARRIAN.

mediator. And therfore beyng true  
God with God, he wolde be made  
m<sup>e</sup> amongest men; Nō mutādo quod  
erat, sed assumēdo quod nō erat. Iapth

ad palce  
trium eptz  
Roma. 174

S. Austen: Not by dischargyng or  
chaūgyng that which he had, but by  
takyn vnto him that which he had  
not: And so became a mercifull me-  
diator betwixte his Father and vs.

Therfore, as where we reade in  
the scriptures that Christ dyd anye  
thyng that was for God to do only,  
it foloweth not that he was not man  
therfore: So agayn, wher we fynde  
that he dyd hungre, & thirst, labour,  
praye, wepte, and slepte. &c. we may  
neyther conclude that he was not  
God by that: for he was God and  
man both: yet was he not. ii. but. i.  
And he, one, was perfect God, and  
perfect man: perfectly & absolutely,  
hauyng in him selfe bothe Natures  
with their properties, vnted to the  
person

A. ii.



**THE FALL OF THE**  
person of his godhead, by reason of  
which personal vniō, many thinges  
confusely and without respecte had  
to the properties of the natures are  
spoken in the Scriptures of hym:  
whiche can not agree vnto hym but  
in consideration of his Godheade:  
Likewyse many thinges in many  
places are spoken of hym which can  
not be applyed vnto him, but in cō-  
sideration of his manhed only: Ex-  
ample of the firste wee haue euery  
where at hande, as that in Iohan,  
where he sayth: No man ascendeth  
into heauen but the Sonne of man  
which is in heauen. Christ was not  
in heauen at that tyme accordyng to  
his humanitie: it is therefore to be  
vnderstanded that he was in heuen  
then accordyng to his deuitie: by  
which he is euery where, And of the  
other parte is that whiche S. Paule  
writeth: So God loued the worlde  
that

## L A T E A R R I A N .

þ he deliuered his only begotten son  
to deth; but accordig to þ flesh which  
he had receaued : neither is he called  
the only begotten son of God, but in  
cōsideractō of þ deuine nature which  
was in hi : yea, this name Christ is a  
terme of humane nature: for he was  
not anointed with grace touchig þs  
deuinite, no, no; touchyng the flesh  
whiche he dyd beare, but only accor-  
ding to the soule the one & the better  
partē of his humantie.

Whete as ye say therfore that we  
make God of one parte myghty and  
omnipotēt, of thother part weake &  
impotent : yea truly, in diuers con-  
sideracions & respectes: if ye meane  
of God the second persone : the scrip-  
tures teching vs so to do, as ye haue  
harde: therfore it is neither madnes  
to thynke it, nor impietie to teache it  
other, as you affirme that it is : but  
muche is your madnesse, and great

**T H E F Y L O F T H E**  
is your impietie, if ye do not thynke  
a beleue the same with vs. By rea-  
son of that personal vnion of the .ii.  
natures in hym, these propositions  
be true in sundry respectes: God is  
euery where: God dyed: God descē-  
ded into hell. All thzee true if thei be  
ment by God the second person of  
Deitie Iesus Chrust, who very god &  
man is euery where accordig to his  
godhead: who very God & mā dyed  
in consideraciō of his flesh: who be-  
ry God and man descended into hell  
but accordyng to the soule: only the  
bodye lyenge dead in the sepulchre,  
Thus in diuers and sundry conside-  
rations ye see, we may truly and ca-  
tholikely say: that God dyed, with  
other the lyke phrases: As God is  
impotent and weak as ye bring in.  
Thynke and beleue therefore, and  
teache not the contrary: Otherwise  
your impietie is muche, and great

*R. R. R.*



## L A T E A R R I A N T

is your follye.

That the Christen Reader maye see euen as it were in a bright glasse your crafty and wycked iuggelyng in pickig together so curiously these places to improue Christ deuinitie, & not one of the great heape of most comfortable sentences, whiche are plenty & frequent in the scriptures, necessarily prouing his Godheade: spoken of. To thende I say, the gracious Reader may well vnderstand your iniquittie, in this behalf it shal not be muche frome oure purpose to declare and open, howe that Christ as he was in the same persone god & man, so in all the dispensacion wherein he trauelled the tyme of his conuersacion here, we maye Deprehende certen and manifest tokens, bothe of his deuine nature, and also of oure frayle nature whiche he receaued. And to begynne at his Conception.

L. J. H.

He

## THE FALL OF THE.

Mat. i.

He was conceaued in a womā's wombe: But by the holy ghost, an Angell beyng parainphe, & mediator betwene god & her: that was for mā: this was for god & y<sup>e</sup> son of god

Luc. i.

He was borne certen monethes, he waxed within the priuy places of humane body: But Not yet borne

Mat. i.

he is acknowledged Lord of Elizabeth: agnised of John, preached of Zachary to be the Redeemer of the

Luc. iii.

Mat. iii.

worlde, spronge from aboue.

He is broughte forth after the maner as man is into the worlde: But befoze all wordles, the same was begottē of god the father god.

Heb. i.

Mat. i.

He is borne of a womā: But Of a virgin without y<sup>e</sup> cōmixtiō of mā.

Luc. i.

He is layd homly in a stal o<sup>r</sup> ship cot: But to him the Angell from heauen came singing melody meete for a god: him the bright shynynge

Luc. i.

Mat. ii.

sterre doth signifye: the wise men do adhoze

## LATE ARRIAN.

adhoze, & with their Mistificall p<sup>re</sup>-  
sentes, honoz, in contempt of Herode Luc. ii.

He is circumcised in his infansy :  
But of An and Stineon he is ac-  
knowleged even then the lyghte of Luc. ii.  
all nacpons, the gloze of the peo-  
ple of Israell.

He fleeth into Egypt: But the same Mat. ii.  
dothe put to flyghte the Idoles and  
false Godes of the Egyptians.

He dysputeth with the lawers in the Luc. ii.  
temple beyng xii. yeres olde: But  
in that yonge boy the elders do won-  
der at thinges aboue man.

He required water beinge werpe of John. iiii.  
someing: But at the mariage feast John. vi.  
the same coulde tourne vnsauerye  
water into wyne of the best: the same  
as a God cryeth, all ye that labour Mat. xi.  
and are laden: come ye to me and I  
wyl refreshe you: the same promy-  
seth to all that beleue hym, the lyue-  
lye water leapinge or spynkyng in John. 4.

L.v.

to



THE FALL OF THE  
to euertlastinge lyfe.

- Mat. iii.** He is deept in water as a man: But  
the same as God dothe sanctifie the  
**Deut. 1.3** waters, and maketh them effectual  
to washe away al synnes of al men.  
**Mat. iii** He resorteth with synners to bap-  
tisme: But the same is honoured  
**John. 1.** with the testymonie of John, behold  
the Laine of God whiche taketh a-  
way the synnes of the worlde.  
**Mat. 4.** He was tempted: But wyllynglye,  
but he ouercame it, & for our sakes.  
**Mat. 4.** He was hungry: But after fortye  
dayes, and the same dyd feede to the  
**John 6.** full many thousande of people with  
a fewe small lofes.  
**Mat. 8.9** He is caried in a bote: But the same  
doth walke vppon the waters when  
he lyste.  
**John 6.** He is heauye a slepe: But the same  
**Mat. 8:** awaked mastereth the wyndes and  
**Mat. 8.** sea: with the tourne of an hand, for  
cruell tempest causeth greate tran-  
quillitie

# L A T E A R R I A N

quiltie and calines. Mat. 17.

He payeth. ii. coyues of money: But

the same he toke oute of the fylshe

whiche was shewed vnto him.

He is reported to be of þe deuill: But

the same dothe expulse and propell

all kynde of deuylles. John. 1. 8.

He enquireth what the inscriptton of

the coine is, as ignorant man: But

the same as God that knoweth all

thinges dyuers tymes answereth to

the styll and pzeney cogitations of

the Phariseis. Mat. 17.

He asketh where Lazar is leyde, as

thoughe he knew not: But the same

with his onelye byce doth aduocate

Lazar out of his graue. John. 11.

He is invaded and hurled at with

stones: But neuer touched. Jo. 8. 11.

He seleth the incōmodities of mang

nature: But the same dothe cure

and dyscharge all infymptyes and

deseases rapynge in mans bodye.

He

## THE FAL OF THE

**Mat. 27.** He is all be spytte, and scourged:  
**John. 19** he hath no forme ne beautye in the  
**Esa. 53.** eyes of men: But the same appe-  
**Cruct a.** reth to Dauid beautiful aboute the  
 sonnes of men: the same is transfi-  
 gurate in the mounten: his face shyneth  
 aboute the brightnes of the sone  
**Mat. 12.** his garmentes passeth the whytnes  
**Lut. 12.** of the snowe.  
**Mat. 17.** He appereth as man in the forme of  
**Phi 11.** a seruaunt: But the same as God  
**Mat. 22.** brandeshyth in miracles. He is iudged  
**Mat. 26.** of Cayphas, he is accused, he is  
**Jo. xviii.** styll as a Lamine: But the same  
 beinge adiured by the lvinge God,  
**Mat. 26.** saythe, hereafter ye shall see me syt-  
 tinge at the ryght hande of the ver-  
 tue of God. Scholoe a manyfett  
 voyce of deunitie to syt at the right  
 hande of God, is to be equal with  
 God, none equal with god but God.  
 He is lyfte vp vpon the Crosse: But  
 the same there vanquished Satan:

and



## LATE ARRIAN.

and ouer came sonne.

He hangeth betwixt. ii. theues : But Luc. 23. 33.  
the same to thone saith with a king-  
lye voyce : this daye thou shalt be  
with me in Paradyse.

He abydeth much crueltie and ven-  
geaunce as man : But the same the  
darknes miraculously sponge vp-  
pon the yerth do declare God.

He putteth awaye his soule : But John. 1.  
wyllynglye and the same had power  
to resume it agayne : The beale of  
the temple is broken , the stones are Mat. 27.  
cleft a sonder, the deade be relpyed,  
all betokenynge God.

He dyed : But with the same death  
he restozed lyfe to the worlde.

He is buryed in a close sepulchre :  
But the same resurgeth the thyrde  
daye immortall , the sepulchre not  
opened .

He descended into hel : But the same  
retournd triumphantly bringinge  
with

## THE FALL OF THE

with him a praye of muche pryce,  
He is conueyed bp to heuen in a  
siole bodye: And the same sendeth  
downe a Comforter by whome he  
dispenseth heuenly gyftes amongest  
men.

Thus in al the lyfe of Iesus Chyist  
if any lyst to do as in his person wer  
dyuers natures, so shall he fynde e-  
uery where dyuers inuinsible argu-  
mētes expessed by Chyist him selfe,  
declarynge and prouynge both na-  
tures to be in hym. You then that  
coude and wolde not note bothe as-  
well as the one sorte onely, is it not  
trowe ye more then a presumption,  
that tho ye coude yet ye wolde not  
haue Chyist God: is it not a great  
lykelyhode that ye purposed rather  
to persecute Chyist, then to profes-  
cute the truth: As they do myghte-  
lye proue his humanitie: so do these  
necessarly and strongly declare his  
Deuinitie

## LATE A R R I A N.

deuinitie. And wyl ye be perswaded  
in thone and not in the thother? If  
one force, efficacye, and vertue be of  
bothe, why wyl ye not admyt both:  
If one Scripture beare wytnes of  
both why wyl ye not teache both: If  
one Chyist be authour of both, why  
wyl ye not beleue bothe: Admytte,  
teache, & beleue both: or one Chyist  
wyl condemne you in both: for be-  
leuinge thone in not beleuing: and  
for not beleuing thother, in beleuing.

**T**H E nature deuine is single, Artt.  
comunicable to no creature: cō-  
prehensible of no creat vnderstanding:  
explicable with no speche. But as  
Paul saith in the fyrst to the Romans,  
by the visible structure of the worlde  
we deprehende the invisible power,  
sapience and goodnes of God, &c.

**A**L this is true and Godlye: Proct  
but applied to an vntrue and  
vngodlye



**THE FAL OF THE**  
vngodly ende. Therefore I canne  
finde nothynge amysse herein, but  
your intent whiche is wycked. Ye  
wold hereby improve Chryst his di-  
uinitye but it wyl not frame with  
you. To contende that Chryst hath  
not the deuine nature in hi: because  
the same nature is single, communi-  
cable to no creature and so forth.  
Non sani esse hominis non sanus iuret  
oresses: .i. A mad man might swere  
that it were no wise mans part. The  
reason is because he was God and  
mā: and had in hym both that single  
nature which is cōmunicable to no  
creature, which is incomprehensible  
explicable with no speche. &c. And  
also the nature of man vnlike to the  
other in all the properties ye haue  
reherfed: hauing therfore both natu-  
res in him, yf by the one your senses  
might comprehend hym to be a cō-  
prehensible creature, as man, it folo  
weth

## LATE ARRIAN.

weth not by that, that he had not the  
other in him by which he is God in-  
comprehensible: for the scriptures ar  
manifest that he had both in him. As  
we haue tofore sufficiently declared.  
And where you saye that the deuine  
nature is communicable to no crea-  
ture, it can not be denyed. Neither  
can ye fasten the contrary vpon vs,  
because we beleue Christ to be bothe  
God & man: and to haue in him the  
natures of both. For albeit he true  
God toke on him true mā, to thend  
he one myght be both. And beyng  
bothe is but one person, and in the  
same but one Christ: yet are not the  
two Natures made one, or in anye  
poynt confounded or mixt, altered or  
chainged from thier first condiction &  
state: thein not cōmunicatynge or  
participatynge with thother in anye  
consideraciō. The word was made  
flesh, sayth s. Iohn: He meaned not  
that

## THE FALL OF THE

that the word was turned into flesh,  
or that the worde and the flesh; were  
made one in substance: but that the  
word was made flesh, that is to say,  
the worde tooke vnto it the very na-  
ture of man, wholly & perfectly: that  
where before he was but the worde,  
and the sonne of God only, nowe he  
myght be man and the sonne of man  
also. That phrase of S. John may  
be vnderstanded by the lyke vled of  
S. Paule, where he sayth: Christus  
pro nobis factus est maledictus: Christ  
was notte in deede the same thyng  
Maledictum: but because he tooke  
vpon him Maledictū for our sakes,  
therfore it is sayde: Factus est male-  
dictum: Euen so & in the lyke forme  
it is saide in John: Verbum caro fa-  
ctum est, because Christ beyng that  
worde, vouchsafed for our sakes to  
put on him our nature, & so became  
man: he receaued the shape of ser-  
uaunt



## L A T E A R R I A N.

uaunt vpon him which he had not ;  
but he left not y<sup>e</sup> Shape of God there-  
fore which he had : he was the word,  
& the worde was made man . Thus  
the worde and man concurrng and  
meetyng together, one pson is made,  
and in the same, one Christ, haupng  
in him, .ii. distinct & dyuers natures,  
yet but one person : whiche natures  
tho they be vnited togyther in him  
and meete in person of his Godhed,  
yet are they not so vnited, thei do not  
so meete that they be mingled & con-  
founded togyther, as water & wyne,  
leuen & dough, thone beyng altered  
and confounded into & with thothers  
substaunce . But these Natures in  
Christe remaine togyther inconfu-  
sibiliter, sayth S. Austen: That is  
inconfusely and vnmixt, not altered,  
chaunged, or iminuted in anye one  
tote of their first & proper state, force  
or vertue. How may this be ye will

Q. ii.

say

## THE FALL OF THE

say that the deuine nature & the nature of man coulde be vnited together in one Christ & to one person, & thone not communicate or participate with thothers substance. I can not teache you tunderstande howe: but ye may learne by your selfe howe to beleue it. And therfore S. Austen byddeth you to aske your selfe, how your selfe but one man can haue in your selfe. if. dyuers and sundry natures inconfusely existynge: as the soule & the bodye. Therfore the nature of God, & the nature of man are vnited & conglutinate, together in one Christ and to one persone of the same Christ; Godhead, after a mystical, ineffable, & inexplicable wise, eche nature notwithstandinge that vnion that conglutinaciō, stil remaining in the integritie and perfectiō as befoze that vnion or conglutination it was. Of which vnion altho

Oriigen

## LATE ARRIAN.

Origen cōfesseth that no similitude proper & feat inough cā be brought, yet he compareth the same too yron which is fyrēd and inflamed, sayeng: As the fyre doth penetrate the yron, and of euery syde is mixed vnto it, so the worde sayth, he receauynge humane nature, Chyneth in the same throughout and in euery parte: And the humane nature enkindled as ye may say, with the lyght of the same, is vnited vnto the word: And as the yron is not altered into the nature of the fyre, or the fyre into the nature of yron: so netther is the deuine nature turned into the humane nature, nor the humane nature conuerted into the deuine nature.

Thus the deuine nature, notwithstanding this personall vntion, remaineth styl incōmunicable, single, incomprehenſible, and inexplorable: touchynge the incomprehenſibilitie

M. iiii.

wherof



THE FALL OF THE

wherof and inexplicabilitie, I haue  
 sayde ynough to foze. The same de-  
 utine nature is called simplex, in our  
 tonge, single, because in it, is no di-  
 uersite, variaciō, oꝛ multitude either  
 of partes oꝛ Accidentes, oꝛ of anye  
 kynde of formes oꝛ fascions: but the  
 same is pure, sincere, withoute, euer  
 lyke & the same, of one sort, vnnixt,  
 not diuers, not mutable in any con-  
 dition. This is the vnderstanding  
 of the worde simplex, which ye vse.  
 Now after ye come in with a new  
 fyue egges to aggrauate the matter  
 how that it followeth not, that he is  
 God, because he is called by þ name  
 of God, somtyme in the scripture:  
 but neither barell better herryng.

Artt.

**W**HERE IT IS BY the  
 scriptures eident that there  
 is one god, as in the .vi. of Deut. Your  
 God is one God: yet the vocable is

trans-

## L A T E . A R R I A N

transferred to other, and therefore it is written in the. lxxxi. Psalme: God stode in the sinagoge of gods: which place, Christ in the. x. of Iohn, declarereth to agree to the Prophetes, whyas he studieth to auoide the crime of blasphemye, for that he calling God father, had signified hi selfe to be the sonne of God. And Paule in. i. to the Cori. viii. And though ther be which are called goddes, Whether in heauē other in erth (as there be gods many, and lords many) yet vnto me is there but one God, whiche is the father, of whom ar all thynges, and we in him. And sayth Paule: There be to whom their bely is god: but to many, Idols: according to that sayeng: al the gods of Gentyles, Idols. And Paule in the ii. to the Corin. iiii. dothe call Satan, the god of this worlde. To men it is applyed but syldome: yet somtyme it is, and then wee vnderstande it as a

¶ .liii.

name

## THE FAL OF THE.

name of a meane power, & not of the  
euerlastyng power: Exod. xxii. Thou  
shalt not detract the gods: & Moyses  
be he a god to Pharaon. Agayn, Paule  
to the Rom. ix. calleth Christ, God,  
blessed for euer: and in the Gospel of  
Iohn. Ca. xx. Thomas Didimus doth  
acknowledge him God throughe the  
feelyng of the wounde: Many tymes  
that I remember, I do not fynde, that  
he is called by this name,

Proct

**N**OW the matter, thynke ye, is  
without paduenture: for what  
warantise haue we so good & strong  
for the proufe of Christ Godhead, ye  
thynke, as that he now and then is  
called in the scriptures by the name  
of God, which confuted as a weake  
reason to no effecte and purpose, as  
therby to auouche him God, equall  
to the father, what haue they then  
to say but Conuictus, a .um. Well  
bragged



## LATE ARRIAN.

bragged sye for sooth: Yet haue ye  
mist the cushion for all your hast: as  
ye shal haue therof by and by pꝛofe  
to your repꝛoufe. In deed if one and  
the same syne oꝛ ende were bothe of  
runnyng and of dysputacyon ye  
myghte well clappe handes for the  
game were yours, by reason ye haue  
pꝛeuented me i telling your tale fyrst:  
But Sophocles putteth me out of  
dought that it is not so: for best said,  
best haue, sayth he, be it fyrst oꝛ last.  
Therefore tho ye haue ended your  
tale, and myne not yet begonne, yet  
stakes maye be so parted hereafter  
that ye may leese the whole.

I saye as ye saye that there is one  
true God and one alone. And I say  
as ye say not, that this one and true  
god is .iii. in person, and one in sub-  
stance: the first parte ye graunte &  
the place recited oure of the Deut,  
by you, pꝛouethe the same: But the  
M. v.                      laste

## THE FALL OF THE

laste parte ye laboure to improve  
 with all the wit ye haue. God is one  
 I say, and so is he. *iii.* too, one in na-  
 ture. *iii.* in person : The scriptures  
 teachethe vs the same. As in Ma-  
Mat. 28. the we Chrit him selfe sayeth to his  
 disciples, goo and teach all nations  
 baptisinge them in the name of the  
 father. the sonne, and the holpe gost  
 here. *iii.* are named, and lyke powre  
 and honoure attribute to all. *iii.*  
John. 1.  
Cap. v. Agayne in John, there be. *iii.* which  
 gyue testimonie in heuen, the father  
 the son, and the holy ghost : here. *iii.*  
 are named, and lyke power and ho-  
 nour attribute to all. *iii.* Agayne in  
 John, there be. *iii.* whiche giue testi-  
 mony in heauen : The father, the son  
 the holpe ghost : here are thre dy-  
 stincte persons expessed also, and  
 that these. *iii.* are but one nature or  
 essens, S. John is playne, sayeng :  
 Hij tres ynum sunt : That is, these  
thre

## L A T E A R R I A N.

thre are but one essence oꝝ nature.  
Wherfoze the father, the son Chryst,  
and the holye Ghost, thre distincte,  
and not the same in person: but one  
and the same in nature. One nature  
oꝝ substaunce of all. iiii. and all. iiii.  
of one nature oꝝ substaunce: The  
father God: the son God: the holye  
ghost God: Yet one onely God: and  
not. iiii. Gods: but. iiii. persons of  
one Godheade. The father not one  
part, but one person: the son not one  
part, but one person, the holye gost  
not one parte, but one person of de-  
uine nature. One only godheade is  
the same the father hathe holye and  
pꝛesentlye: the same the sonne hath  
holye and pꝛesentlye: the same the  
holye ghost hath holy and pꝛesentlye,  
So thre be god: yet one and the selfe  
same godhead: thre are omnipotent,  
yet one and the selfe same omni-  
potsye: thre are wylse, yet one and the  
selfe

He sayth  
brū: not  
vnus.



**THE FALL OF THE**  
selfe same sapyence . Thye are mer:  
cyful, yet one and the selfe same mer:  
cy . &c. This is the catholyke sayth  
tho it be not poures.

Nowe say, this God beyng one  
in nature, and thye in person, is the  
true God . And accoꝝdyng to his  
omnipotensye, he is God of all, be  
they good oꝝ badde: but accoꝝdyng  
to the proprieties of the scriptures,  
he is called God onlye of suche as  
woꝝshippe hym, loue and drede hym,  
preferre hym befoꝝe al other thinges  
In whiche sence he is called God of  
Abraham, God of Isaac: God of  
Jacob: and so Dauid cryeth, Deus  
meus, my God.

Shamfullye do they crye Deus  
meus, whose God is theyꝝ bellye,  
whose God is main:mon, whose god  
is sensualyte, oꝝ riotousnes, shame:  
fully do they call hym father, which  
are of the father the deuyl, who sa:  
thereth

## LATE ARRIAN?

thereth all such as despyse they? net-  
boure: Shamefully do they call hym  
lorde, which obey not his preceptes:  
But most shamefull ye dare they call  
him they? God which do sequesterate  
them selues from Chryst, his natu-  
rall son, his equall in all omnypos-  
sente, all eternitie, all myght, all  
vertue: For he is not the God of he-  
retikes. And who more heretikes  
then you, whiche aspyme such blas-  
phemie agaynst Iesus Chryst. This  
is a serteyne rule, in Iohn. Qui non Ioh. 5. v.  
honorat filiū, non honorat patrē: .i.  
He whiche honoꝛeth not the son, ho-  
noꝛeth not the father: But rather  
fleeth from God the father, runneth  
headling into al contempt and blas-  
phemie: Ye must therefore seeke an  
other God, for this is none of yours  
ne wyl be as longe as ye continewe  
in this foule heresye. Howe be it he  
can not be Godles, that hath so ma-  
ny

**THE FALL OF THE**  
my Gods in store: Ye may haue your  
choyse of a fayre company, which ye  
haue repeted by name: As the hely,  
ydolles, spreetes, Satan, proper  
gods all: as ye haue clerkely decla-  
red: Ye may appoynte vnto your  
selfe one of them seuerall whiche ye  
list: if ye be not alredy receiued wal.

This hyeghe and most excelen-  
te nature of God, tho it be not agre-  
able or communicable to any thyng  
without this holy Triade: yet is the  
terme or name God often tymes ap-  
plied and trasferred to other: As ye  
haue inferred: and I denye it not.  
But what: other aswell men, as  
dormine and dead maters are called  
vnder metaphoꝝ or tralacion gods,  
therefoꝛe is not Iesus Chryst God,  
but after the lyke maner as they are  
Gods: yea syꝛ to this end you haue  
taken paynes to gather these places  
together. To aunswere you and  
your



## L A T E A R R I A N

your argument, I say with the Pro-  
phete David. Non est similis tui do-  
mine. &c. That is: none lyke to the  
Lorde emongest thein al. And ther-  
fore the scriptures as often they ap-  
plye the vocable God to any other,  
do euer moze adde some manifest to-  
ken whereby we may dyscerne and  
perceau the dyfference: betwix the  
true God, and them to whome the  
name attribute fyguratiuelye. As  
in the place by you alleaged where  
it is sayde, Stetit deus in sinagoga  
deorum: .i. God stode in the syna-  
goge of gods: here the name is ap-  
plied to other: But it folowethe in  
the texte, tho it do not in your alle-  
gacion. Et in medio eorum deos di-  
uidicat: That is, and in the middes  
of the he iudgeth the gods, a playne  
reasō that they were not true gods:  
but gods onely in name, and not in  
power and vertue, because they are  
iudged

Ps. lxxxvi.

**THE FALL OF THE**  
iudged: for none can iudge the true  
God. Euen so Idolles are called  
gods in Paul. But it foloweth gen-  
tium: of gentyles: Lyke wyse Sa-  
tan is termed god: But it foloweth  
huius seculi. Agayne it is sayde to  
Moyles Ecce feci te deum pharao:  
beholde I haue made the a god to  
Pharao: by whome, Gods purpose  
was to declare and open his deuine  
power, and therefore the wyse men  
called magi confessed that the finger  
of Godde was in the myracles of  
Moyles. But the one worde made,  
maketh playne declaracyon that he  
was not a true God, for it agreeth  
not to God to saye that he is made:  
Neither doth the scripture say abso-  
lutely I haue made the a God: but  
it foloweth, to Pharao. Further to  
thende we myght easely vnderstand  
the difference betwene the true God  
and other counterfeyte Gods, the  
scriptures

## **HILATE ARRIAN.**

scriptures call hym God of vertues  
the Lorde of hostes, Lorde omnipotent,  
maker of heauen and perthe,  
God of Hebꝛues, God of Abraham,  
Iaac, and Iacob: the God of our  
foze fathers: againe God of peace,  
God of comforte, God of reuenge.

Nowe good syꝛ, be we and examine  
with your selfe wel this that I  
haue sayde touching the discrepauce  
betwixte the true God and youre o-  
ther fozen and straunge gods: and  
then tel me who is a foole. Then tel  
me whether ye canne yet dygest it in  
your stomacke that Iesus Chꝛyst is  
true God oꝛ no: which is so ofte cal-  
led in the Scriptures euerlastyng,  
omnipotent, creatour of al thinges:  
founten of all goodnes, authour of  
peace, Lorde of euerlasting lyfe. &c.  
Whiche are the proprietyes of the  
deuine nature onelpe: what and yf  
he were not named by this terme,

**A.i,**

**God**



## THE FALL OF THE

God, at all throughe out the scrip-  
 tures, shulde we therefore doubt of  
 his Godhead, of whome the scrip-  
 ture doth so absolutely pronounce,  
 that he was in the begynnyng ever-  
 lastyng with the father, that all thin-  
 ges was made by him: that he resto-  
 red the deade to lyfe, he sanctifyeth,  
 he searcheth the thoughtes of mans  
 herte, he giveth the lyfe everlasting  
 and so forth which are onely fyt and  
 proper for that God whiche is the  
 true God and Lorde of all: Dothe  
 not he hym selfe say. *Pater meus vs-  
 que modo oratur, & ego operor, quia  
 ille facit, et filius similiter facit:* that  
 is to wit, my father worketh hether-  
 to, and I worke: whatsoever he doth  
 that doth the son also: Agayne, *Sicut  
 pater exuscitat mortuos et vivificat,  
 sic et filius quos vult vivificat:* that is.  
 As the father doth rayse up the dead  
 and quickeneth them: even so the  
 son

## L A T E A R R I A N

son quickeneth and relpueeth whome  
 he lyfte. What startinge hole haue  
 ye in so many feiſt ſentences, wherein  
 it is ſo playnly declared that Chryſt  
 together with his father doth creat,  
 both ſuſteyne the creatures: defende  
 and ſaue the church: reſtoze lyfe to  
 the dead. Whiche out of all doubt  
 are onely fyſte, proper, and conueni-  
 ent for the deuine and omnyppotente  
 nature.

Node hereunto : Ego vitam eter- John.i.  
 nam do eis. &c. I gyue lyfe euerla-  
 ſtinge to them. Quicquid petieritis Job. xliii.  
 in nomine meo hoc faciam : Whatſo  
 euer ye ſhall require in my name,  
 that ſaine wyll I do. Sine me nihil John. xv.  
 potestis facere : Without me ye can  
 do nothyng. Vbicunq; ſunt duo aut Mat. 18.  
 tres cōgregati in nomine meo ibi ſum  
 in medio eorum : Where ſo euer two  
 or iii. are gathered together in my  
 name, there am I in the myddes of  
 them

R. ii.

## THE FAL OF THE

**John. xx.** them. Dat spiritum sanctum: He gi-  
ueth the holpe Ghoste: **John. ii.**  
**Joh. viii.** Priusquam Abraham natus est, ego  
sum: Before Abraham was borne,  
I am. To geue lyfe euerlastynge  
to do what so euer we require in his  
name: to be euerp where. To geue  
the holy ghost: to be euerlastynge is  
it not for God alone impossible, and  
beyond the power of all creatures.  
Were it not to cleere, ye wolde per-  
chaunce deny it. For asinuche ther-  
fore the scriptures euerp where do  
this witness of Chryst, ascribinge to  
hym suche doynges as are not for  
any creature to do, but only for God  
thonlye creatoure and ruler of all  
things: were it not proufe suffy-  
cient that he is true God, as if he were  
not termed by this name God at all.  
Yes doubtles for the name is to  
no purpose, the deuyne power and  
vertue shyning and apperting in his  
doynge.



## L A T E A R R I A N .

doinges, declare him God : and not  
the name . Your argument therefore  
ye say, is to poynt, and a great dele  
to weake as therewith to proue that  
Chryst is not a true God, because  
the Prophetes and other moze vble  
creatures are called goddes, in the  
scriptures : the name is to no effecte  
where the power is not: the I graūt  
were in name gods, but not in po-  
wer, Iesus Chryst, was not onely in  
name, but in all power true God, e-  
quall to his father : as is declared,  
And as the name makethe not that  
God whereunto it is applyed . So  
is it betay madness to contend and  
affirme, therefore Iesus Chryst not  
to be God, bycause the Prophetes  
with other creatures be termed god  
in the scriptures, and yet not gods  
therby : As ye seeme to do. Ye shuld  
haue compared the poyntinges and  
qualities together with Chrystes,

R.iii.

and

**T H E F A L S E**  
and so declare your table of gods  
to be as muche gods, as Chryst is,  
as well in power as in name. But ye  
were well assured that in so doyng  
ye shulde haue made all the matter  
you go about: and therfore ye pleased  
a wise pagent, not one word so much  
to speake therof to dye for. The pro-  
phetes I graunt were termed gods  
and they dyd many myracles: But  
none so manye, none with the like  
vertue, none with the like autho-  
rite, as Chryst dyd. For Chryst neuer  
prayed, neuer called vpon the helpe  
of the father, at any tyme when he  
wolde do any myracles. Who had  
so al his power of his father, that he  
had the same equal with the father.  
Demona dii gentium: sayth Saynt  
Paul. But marke what oddes is be-  
twixte them and Chryst: Chryst be-  
raye God, became man, dyed for man  
with his deathe reconstituted man to  
God

## PLATE ARRIAN

God his father. What haue your  
gods done (y<sup>e</sup>), o<sup>r</sup> what do they that  
you make your comparison betwene  
them and Ch<sup>r</sup>ist, fo<sup>r</sup> soth they delude  
the sely poze soules: that they myght  
be companyons of darkenes with  
them. But Ch<sup>r</sup>ist brought lyghte  
into the worlde, made open the veri-  
tie wherby he healed all. They en-  
tysed and allured them to all abho-  
minacio<sup>n</sup> and wickednes: But Ch<sup>r</sup>ist  
toke away the synnes of the worlde.  
They tumble downe into the pyt of  
hell they<sup>r</sup> wo<sup>r</sup>thyppers: But Ch<sup>r</sup>ist  
auaunceth his into heauen. Satan  
also is called god: but Ch<sup>r</sup>yste and  
he, gods far vnlke. Thone autho<sup>r</sup>  
of all goodnes, thother autho<sup>r</sup> of al  
wyckednesse: thone peace maker,  
thother soweth dysension and strepfe,  
wheresoeuer he is receyued. Thone  
created al thinges good, in the right  
vse: thother labourerh to make all  
thinges



**THE FALL OF THE**  
things yll by abuse. Thone sauerth  
thother leeseeth. Thone calleth to e-  
uerlastynge lyfe, thother to euerla-  
stynge lyre.

The bely is called God likewise,  
yea, & so is Couetousnes or auarice  
a great god now a dayes, to whome  
much blasphemy & idolatry is com-  
mitted euerywhere. If Paule dou-  
ted not to call auarice idolatrye: If  
Christ in the Gospell doth set inam-  
mon agaynst God as an other god,  
I maye boldlye auouche them to be  
blasphemers and idolaters whiche  
serue the same, which do more esteeme  
their money, then the true God. As  
this auarice of money is the cause  
of much mischief, so it engendryth  
one wonderful yll thyng betwene the  
Princes of therth and their people.  
I meane flattery & adulation, wher-  
by the subiect perswadeth the kynge  
oftentymes that he is Gods felow,  
attrib-

## L A T E A R R I A N .

attributeth deuine honoz vnto him :  
diueth in to his head that all thyrng  
is well & godly what so euer he shall  
attempte, all if it be directly against  
God, and all to creepe in to fauour,  
to aspiere to pzomotion and wealth.  
And the kyng or Prince of thother  
parte is not offended therewithall :  
but taketh vppon hym what suche  
kynde of men ascribe vnto him . So  
that it chaunceth somtymes that the  
people in stede of a good Christian  
kyng, haue a very tyraunt, a spoy-  
ler & oppzessor of the Comen weale,  
mainteyners of all iniquitie & vyce,  
repyng ouer them . And the kyng  
agayne, in stede of honest subiectes,  
and graue councelours hath flatter-  
ers, pyckthankes, and holders vp  
pea and nay . Finally what so euer  
ye preferre before God and his holy  
preceptes, that same ye make a god.  
But if it had lyked you to haue com-

R. v.

pared

THE FALL OF THE  
pared theire deedes as well as the  
name, and the cause wher they are  
called gods, with Christis doinges:  
the cause why he is god: ye mought  
haue benne soner ashamed of your  
leude comparison: And sayde with  
Dauid: Non est similis tui Domine,  
& non est secundum opera tua: That  
is: None lyke vnto the O Lorde:  
and none accordyng to thy workes.  
Seekest thou honor and renoume,  
he giueth the euerlasting glory. De-  
syrest thou souereigntie, he admit-  
teth the into his kyngdome, wherof  
shall be no ende. Requiest thou ri-  
chesse, in him thou maist possesse all  
thynges, who only is Lorde of all.  
Seekest thou oracles or the certen-  
tie of thynges: Thou hast the scrip-  
ture of most certen trueth, in which  
he true God speaketh vnto the oute  
of his pryue closet as ofte as thou  
lyst: wylt thou haue pleasure, be  
onlye



## L A T E A R R I A N.

only gyueth perfect ioye whiche no  
man can take away. Delyrest thou  
ease, he cryeth mercifully: Omnes  
qui laborati & onorati estis, venite ad  
me, & ego reficiam vos: That is to  
say: All ye that labour and are la-  
den, come ye to me, & I wyl refresh  
you. If to your gods, this may be  
worthely applyed then, out of doute  
your comparison was right: and ye  
may iustly affirme them true gods:  
as Iesus Chryste is. to whome the  
Scripture dothe ascribe this, with  
much more, mightely prouyng him  
to be God, not in name only, but in  
power, and vertue deuine. To con-  
clude, I say therfore with s. Paule,  
that though there be whiche are cal-  
led goddes, whether in heauen or in  
erthe (as there be many goddes, and  
lordes many) yet vnto me there is  
but one God which is the Father, of  
whom all thyngs, & we in him; &  
one

**THE FALL OF THE.**  
one Lorde Iesus Christ, by whom  
are all thynges, and we by hym.  
This sentence of s. Paule, your selfe  
brought in, but curtailed, as ye vse  
all the rest: for ye lefte oute the laste  
parte therof: and good cause why,  
for it made all agaynst your wicked  
purpose: Therfore in any case see ye  
alleage not one worde as nyghe as  
ye can, that may make agaynst you:  
but wryng and wrest, tolle & tugge,  
mangle and heaw every part therof  
vntyll ye frame it to your mynde: if  
ye cā not, leaue it cleane out a gods  
name. & take that which wyl serue.  
And to theude the Christian Reader  
may vnderstande that ye are your  
crafts maister in this point: ye haue  
craftely practysed the same in all the  
places almost, which ye haue hither  
vnto, & hereafter wyl alleage for the  
maintenaūce of your blasphemous  
erroz. And where as the former  
sentence

## LATE ARIAN.

sentence out of Paule, ye cuttayed:  
now ye alleage another place of S.  
Paule, but the myddes & the bodge  
of the same cleane left out, onlpe ye  
brynng in the head and the tayle, the  
rest discharged whiche is the effecte  
and chiefest parte of all: it is out,  
the .ix. to the Rom.: and this is your  
alligacion: S. Paule calleth Chyst  
God blessed for euer. But betwene  
God, and blessed for euer, S. Paul  
hath these woꝝdes: ouer al thinges:  
and this is his sayng: Chyst which  
is God ouer all thynge, blessed for  
euer Amen. Blessed S. Paule wolde  
putte vs out of doubte, that Iesus  
Chyst was God, not in name only,  
as other are, but in deede: not in o-  
pinion, but in nature, & power true  
God: and therefore he added: ouer  
all thynge: for to be God ouer all  
thynge, is only agreable to the om-  
nipotent nature. But S. Paule  
his



**THE FALL OF THE**  
his mynde & poutis is not lyke: And  
therfore no meruell if ye agree not  
in woordes. He mynded to declare  
him to be true God: and therfore he  
sayeth: Christ God ouer al thinges:  
but you wolde perswade that he is  
God, only in name, as other manye  
are: and therfore ye say: Christ, god  
blessed for euer: leauynng out: ouer  
all thinges: which woordes strongly  
& only proue in that place, the true  
Godhead in Christ: For to be called  
God: or to be blessed for euer, is no  
proufe that he is true GOD: The  
Prophetes, with other, were called  
goddess: Dyuers were blessed for e-  
uer: yet none of bothe true goddess  
therby. But to be called God, and  
God ouer all thynges, yea, by the  
mouth of S. Paule, what doubte  
can there remaine in any Christian  
mans herat, but that Iesus Christ  
is true God.

And

## L A T E A R R I A N

And the place of S. John, which John. xx.  
ye also retire, doth confirme Pauls  
meanynge, and confounde your wic-  
ked opinton, very plainly: Yet can  
ye, lyke your selfe, byng it in cras-  
tely so, confirmactō and probacion  
of your iniquitie: it is not to be de-  
nyed that Christ studyed to auoyde  
the crime of blasphemie: But what,  
dyd he therfore graunte that he had  
committed blasphemie, in callynge  
God: Father? Or dyd he deny that  
he was the naturall Sonne of God  
the father: No forsothe, all if you  
wolde with your blynde and deceat-  
full allegacion of the place, make  
the simple to beleue it. The Iues  
abected blasphemie vnto him, be-  
cause he being a mere man to their  
sight made him selfe God, nainynge  
God father so often: and were redye  
to inuade him with stones as a blas-  
phemour. He auoyded the blasphemie  
in ye

## THE FALL OF THE

mye, not in denynge that whiche he  
tofoze had affirmed. But for thap-  
peyng and taminge the Iues rage  
and fury, in giuing them a softe and  
gentle answer. And in the same his  
answer moze myghtely declaring  
his Godhead notwithstandinge, then  
he dyd in the wordes befoze. There-  
foze when they leyde blasphemye to  
his charge, for callinge God father,  
he answered vnto them that it was  
no blasphemye: for if (sayde Chryst) in  
the olde lawe such were called gods  
with out blasphemye, to whome the  
worde of God was spoken. Howe  
iustlye then maye I call my selfe the  
Sonne of God, which am the worde  
it selfe, which am sanctified of God  
the father, and am sente from God  
the father into the worlde. But cor-  
tent your selfe, weyge and con-  
sider with your selfe well, my workes and  
doinges, that and if ye perceave not  
that



## LATE ARRIAN.

that I do thynges aboue the myghe  
of man, and which are only for god  
to do, then beleue not that I am the  
Sonne of God: but if I doo, then  
at leastwise credit my woꝝkes, if ye  
wyl not credit me, and beleue assu-  
redly that the father is in me, and I  
in him. Thus Christ tempered his  
answere, auoidyng the blasphempe,  
and appeasyng his aduersaries fu-  
rious madnesse, and yet not denyng  
that he was the true Sonne of god,  
and true god: but rather with much  
modesty, vindicatyng and challen-  
gyng the same vnto him, whiche to  
dissemble he thought not cōuenient,  
because in deede he wolde not be vn-  
knownen vnto vs, what he was.

Nowe if ye aske me wherfoze he  
answered not simply and directly  
without all other circūstaunce, that  
he was god in deede: it was because  
the Iues were in great fury & rage,

D. i.

and

## THE FALL OF THE

and sought occasiō to slep him: And the tyme not yet come, when he purposed to suffer the extremitie, for the safegarde of mankynde. Therefore he dyd not only stay and let them, by his Deuine power, from hurling any one stone at him (although they had taken vp some in their handes for the same purpose) but also to the ende, their hoat fearsenesse and crueltye alwaged and mittigated, they shuld in their quietnesse vnderstand that which they coulde not abyde in their rage: it seemed best to his high prudence rather by suche gentle and moderate Dyrift of wordes to insynuate the same vnto them, then shortly to answere them: yea, it is true, I am God: Whiche shulde haue encreased their furre, and lesse perswaded them.

Nowe, good syr, forasmuche it is thus manifest & playne in that place  
of S.

L A T E A R R I A N.

of. S. Iohn, necessarelye prouynge  
Christ deinitie: and in the self same  
Chapt. also dyuers other sentences  
inuincible, and ineuitable tendynge  
to the same effect, are to be seene and  
reade: as that, Sicut nouit me pater, Iohn. r.  
ita ego noui patrem : As the Father  
knoweth me, euen so knowe I the  
father. Potestatem habeo pouendi  
animam. &c. I haue power to putte  
my soule from me: & I haue power  
to take it agayne. Vitam æternam  
do eis: I gyue lyfe euerlastynge to  
them. Pater & ego vnū sumus: The  
father and I be one. Which places  
can not be auoyded, forasynuche I  
say, aswell that selfe place whiche ye  
inferre for your purpose is so behe-  
ment agaynst you: and so many o-  
ther of the like importaunce, within  
the same Chapter so nyghe couched  
together, and so plainly set forth in  
your waye, that ye coulde not, but

D. ii.

stomble



## THE FALL OF THE

stumbe on some of them, or ye came  
 to your standyng where ye wrought  
 your pleasure : Mercyfull Lorde,  
 howe great and odious is your ini-  
 quitie, that haue not chosen to cleue  
 and leane to so manifest a truthe, in  
 so many places expessed, rather thā  
 thus blasphemously and wylfullpe  
 not only refuse and spoone agaynst  
 it, but also wretchedly & most sham-  
 fully wrest and wryng the pure scrip-  
 tures for maynteynyng and vphol-  
 ding your lewde and abhomynable  
 heresye. But ye wyl say perchaunce  
 ye sawe them not, and I beleue it:  
 For (as the Prophet sayeth,) many  
 haue eyes and see not: many haue  
 eares and heare not. &c. Excaecauit  
 enim malicia eos: For iniquitie hath  
 blynded them, vt non videat oculis,  
 nec corde intelligent: That they see  
 not with eyes (sayeth Esay), nor vn-  
 derstande with hearte.

**Capl. ii.**

I haue

## L A T E A R R I A N .

I haue readen of Polemon the  
Sophist : that what tyme his fyn-  
gers and toes wart corup oꝝ harde,  
he warned the Philistons to digge,  
innde oꝝ cutte Polemons quarres of  
stones, saying : Commedendum est,  
manus non habeo : ambulandum est  
pedes non habeo : dolendum est, ma-  
nus habeo & pedes : That is to wꝛt :  
I neede to eat, & I haue no handes :  
I neede to walke, & I haue no feete :  
I must suffre ache and payne, and I  
haue bothe handes and feete therto.  
Wherin are ye like to this Polemō?  
Merely in that, that ye haue noꝝ hād  
noꝝ foote in some kynde of busynes:  
and in some thyng agayne, ye haue  
bothe hande and foote, with al other  
your ioynts nimble & redy ynough :  
but the condicion farre vnlyke be-  
twene you : because he sayne wolde  
and coulde not, and you well canne,  
but wyl not . It was all agaynste  
D. iiii. his

## THE FAL OF THE

his wyl, & to his great grieve that he had not his handes and feete; as well to feede and walke withall, as he had them readye to hys restlessse payne. But contrary wylse it standeth all with your wyl, and it is to your full contentacion and pleasure that when you shulde see the truthe, your eyes be blemysht: when ye shulde heare the truthe, your eares be stopte: when ye shulde speake the truthe, your tounge be blystered: when ye shuld write the truthe, eche of your fingers against other iustle, as handsomly as a bere picketh muscles: and when ye shulde walke in the truthe, your feete be then quarry & stonye, that ye can not: But contrary, to blemysht the truthe, ye haue your eares open to heare: to blaspheme the truthe ye haue your tounge soude, & quicke to speake: to contend agaynste the truthe, ye haue your fingers

fingers  
penn  
nelle  
your  
whyt  
leade

**W**  
for th  
come  
ted to  
obedi  
lesse  
Hoste

**A**  
thent  
had t  
ii. thi  
in a  
ble th



## LATE ARIAN

fingers nimble, speedy letter, & swift  
penne to write, To walke in wicked-  
nesse in spite of the truthe, ye haue  
poure feete swift to trudge a pace,  
whither the pathe of inquitie can  
leade you: it foloweth in your epist.

Art.

**W**HERE as he is notable by  
other dyuers names, Whiche  
for the most part al if they haue great  
cōmendaciō in mā: they ar not admit-  
ted to the deuine nature: as humilitie,  
obedience, gentlenes, paciency, muche  
lesse these: Sheepe, Lyon, Worme,  
Hoste, Synne, cursyng, and other lyke,

**A**RISTOTILES Stagerites  
oftentymes bybayed the A-  
thenians for because, whereas they  
had inuented Coine, and Lawes as  
ii. thinges veray necessary to be had  
in a Comen weale, they onlpe dyd  
use thone and not thother: dyd entor  
the

Proct

D. iiii.

**THE FALL OF THE**  
the cozne, and reiected the lawes.

How muche moze iustlye maye I  
accuse you, good syr, which promys-  
sed so largely in the firste entrie of  
your matter, that you wolde folow,  
in decydinge and determininge the  
same, not the wordes of the scriptures  
only but the right vnderstanding of  
the same also: And yet hytherunto  
haue vsed thone & not thother: haue  
recited the wordes, and lefte the syn-  
cere and true meanyng of the same.  
The Athenyens deuyled not cozne  
alone, but also lawes as bothe fytt  
for them: but of bothe thone they  
reternyed in bre onely, as thereby to  
feede and pamper by their carcasses  
Thother whereby they knewe they  
dysolute lyfe, and beastely maners  
shulde be noted and corrected, they  
let slippe and wolde not exercise. You  
lykewyse all ye were appoynted  
vpon both and promysed to vse not  
the

## LATE ARRIAN.

the wordes of the scripture only, but  
also the catholyke sence of the same:  
Yet styll contrary to your fyrste ap-  
poyntment and promyse, ye only vse  
thone, yea & forcyng the same to put  
on moze straunge formes & fygures  
then euer p̄doteous hadde, and al to  
maynteine and defende youre follye  
so dyuers and varyable . But the  
syncere meanynge of the wordes in  
scripture ye haue not hetherunto v-  
sed but obstynatlye refused. In this  
pointe I can not alowe you: and A-  
ristoteles doth condemne you. If it  
be incident vnto youre nature that  
when your promyse consisteth of .ii.  
partes, thone shuld be false, thother  
true, then belike it is naturall vnto  
you. And forasmuche that whiche  
is naturall, can not easely be routed  
out of man: it is to be feared leaste  
ye wyl! dye an heretycke . Ye haue  
brought i scriptures and cuer moze

D. v.

do



THE FAL OF THE  
Doo brynge by clusters and heapes  
to make good your concept: but the  
true vnderstandynge of the scriptu-  
res ye seldome mell with al. Thone  
ye lyke well: and therfoze ye tye it  
at your gyrdel befoze you, to thende  
ye wyll alway folowe it: but thother  
ye haue thruste in the walette with  
your owne Deedes, hanging behind  
at your back to thend you wold not  
be cōbzed w the sight of any of both:  
at any tyme. God wolde haue bothe  
cōloyned together: but ye & your fe-  
lowes haue made a playne deuorle:  
to thend ye might without checke of  
thone, committe aduoutery with the  
other. And as I do nowe tell you of  
it, so haue I done afoze: and after  
wyll, as ofte as I percepue you so  
to abuse the scriptures. And if ye be  
ashamed to here of it after this sort,  
be also ashamed hereafter eftsones  
to do it. And foz iny parte when ye  
shal be

## L A T E A R R I A N .

shalbe a fearde to mynister the occasion, then shall I feare to leye it to your charge. To appoche to our purpose. Ye saye that in the Scriptures Chryst is termed by these names, as humble, meeke, obedient. &c And agayne, worine, lyon, syn with other the lyke. Whiche names ye saye, may not be admytted to the deuyne nature: therfoze ye conclude that Chryste beyng called by these names. can not haue in him the deuyne nature. And how well it foloweth, who so blynde that seethe not I haue by the scriptures declared at large, & Chryst was not God alone nor man alone: but bothe, God and man. And had in him self not onely the nature of man as ye wolde haue it, but the veray nature of god also as ye wolde not he hadde with your good wyl. And as he was true man so was he humble, obedyent, meeke, and

## THE FAL OF THE

& patient: which names haue great commendacion in man ye saye, and so let them haue in hym. To the deuyne nature ye wyll not haue them applied, well, I wyll not much contende against you therin. I graunte againe that he is called by these names in the scripture as Sheepe, lye on synne: &c. But to affirme that he is not true god therfore, because he is termyd by suche names, it were to groselye and more then folye. As well ye may conclude, that he was not man. For a Sheepe, is not man: nor the lye, man: nor the woyme, man: But Chyrist is called Sheepe, lye, and woyme: ergo he is not mā: As iuste as germans lyps. By the same reason I mought proue that the father is not God: because in Deute. iiii. he is called ignis: and Eccle. xxxi. Fluius: and Hiere. ii. Fons with dyuerse other names applied



## L A T E A R R I A N .

plyed vnto hym in the Scriptures.  
The application of whiche names,  
aswell prouethe the father not to be  
God, as the son. So by your alle-  
gacion, we shal haue no God anone  
But acknowledge rather bothe the  
father and the sonne to be God, and  
vnderstād with me that such names  
are attributed to Chyste, to do vs  
knowledge, howe that Chyst, all yf  
he was true God, and thoughte it  
no robbery to be equall with God  
the father in all omnipotensye: (As  
Paul wytneseth of hym) Yet for  
our sakes became man: and in his  
humanitie, dyd humble him selfe as  
man in this worlde, was obedient to  
his sendynge, gentlye and pacient-  
lye suffered thextreme crueltye, and  
outragious vilany of the Iues ex-  
ercised vppon him. And for this in-  
nocensie in him and pacience, he is  
called ouis and agnus in the Scryp-  
tures

## THE FAL OF THE

tures . And to save some thyng the  
rest : He is called Lyon in conside-  
ration of his fortitude and power :  
Whereby he vanquished the ro-  
ryng Lyon our aduersarye the de-  
uyl . AccorDyng to that in the Ap-  
poca. v. pocalypes. Vicit leo de tribu Iuda:  
That is , the lyon from the trybe of  
Iuda , hath ouercome : Whiche is  
spoke of Chryst, who suffered, meeke  
as a lamme , conquered stronge as  
a Lyon, the roryng Lyon ( I saye)  
whiche as the scripture sayth , roo-  
meth about, sekynge whom he may  
deuoure . Bothe are called Lyons,  
thone Lyon in power , thother Lion  
in cruelty : thone myghty to defend,  
thother stronge to destroye .

He is called Vermis a worme , in  
consideration of the humilitie which  
was in hym aboue other : who dyd  
humble hym selfe to all thynges for  
oure sakes . Pouertye is an heuie  
burden:

## L A T E A R R I A N.

burde:and he wolde be most poozest  
foz oure sakes . Peyne is an harde  
thing:and he wolde suffer most bit-  
ter paynes foz our sakes . Death of  
all thinges most bytter:And he sub-  
mytted hym selfe vnto the same foz  
oure sakes . More spytefull then  
death is ignomy:And he refused not  
to be spytted at,to be checked,laun-  
dered , dysdayned , and blasphemed  
foz our sakes . Yea in that he recey-  
ued our common nature , he was e-  
qual with other men. But in that he  
was so poze, and lyued in such peine  
and dysdayne , he was inferioure to  
many . Agayne in that he was mozt-  
tal and died:he was as al other are.  
But in that he suffered wyllynglye  
suche kynde of death , and foz oure  
desertes, he was vnder the condyci-  
on of many men. In consyderacyon  
wherof he sayth by the mouth of the  
Prophete. Ego vermis & non homo:  
That



## THE FAL OF THE.

That is, **I** a worme and not man.  
 Howbeit besydes this saynt Austen  
 suppoſeth hym to be called Vermis  
 for an hyegher consideracton. Why  
 is Chryſt called worme sayeth he.  
 Because, ( he aunſwereth ) he was  
 mortall, he was bozne of the fleſhe:  
 and begoten withoute the compa-  
 nyng together of manne and wo-  
 manne in the Acte of generacpon.  
 And therefore he saythe thus . Si-  
 cut vermis calefaciente ſole de puro  
 limo formatur , ſic ſpiritu ſancto il-  
 luſtrante et ſanctificante cor virginis  
 nulla ſementiua carnis origine ope-  
 rante concepta eſt : vnde ſe vtrini  
 Chriſtus comparans , per pſalmiſtam  
 ait , ego ſum vermis & non homo. i.  
 Non cōceptus more humano. Which  
 is as muche to ſaye . As the worme  
 is engendred of the pure and onely  
 ſlyme or mudde , beyng made hote  
 with the warme ſune : euen ſo the  
 holye

Aug. de  
 expoſit.  
 one ſim-  
 boli. ſer. l.

## L A T E A R R I A N.

holpe ghost illustratyng and halo-  
wng the herte of the byrgyn: she  
was conceived with chylde, without  
any humane acte of engendryng  
wrought therein: In consideration  
whereof Chyste comparynge hym  
selfe to a worme, sayth by Dauid, I  
am a Worme, and not man, that is,  
I am not conceaued after the maner  
and fashyon of man. Thus farre  
Savnt Austen.

Further he is called I graunte  
peccatum .i. synne, but accorpyng  
to his humanite in which he became  
the sacryfyce for synne to one inesti-  
mable comforte. He was not in deed  
synne, as the letter soundeth, neither  
had he any syn in hym at any tyme.  
The peyne for synne onelye was in  
him: which he admitted to him selfe,  
to thende he wolde put away and  
dyscharge from vs his people both,  
as well the synne, as the peyne. De we

P. t.

for

**THE FALL OF THE**  
foz the same. In the lawe, sayth S.  
Austen synne is taken foz the sacry-  
fyce foz syn, suche a syn was Chyyst,  
and none other. In which sence S.  
**2. Cor. v.** Paul sayth. Eum qui non nouit pec-  
catum, pro nobis peccatū fecit: That  
is, he hath made him to be synne foz  
vs, which knewe no syn: And there-  
foze in the eyght to the Romans it is  
**Roma. 8.** sayde of him. Misit Deus filium su-  
um in similitudinem carnis peccati:  
That is, God sent his son in the sy-  
militude of synfull fleshe, and not  
in synfull fleshe. Where as ye saye  
therfoze that Chyyst is called synne,  
ye must vnderstand that worde syn,  
to sygnifye the sacryfyce foz synne,  
which he being veray true God and  
man vouchesaued to be, to thende he  
that was our creatour in his God-  
head myght be also oure redeemer in  
his manhead. And we therby shulde  
be made that ryghtwysnes, whiche  
before



## L A T E A R R I A N .

before the father is allowed . And  
this was nothyng pretudycyall to  
his deuinitie.

fynallye of these names and the  
lyke aswell whiche ye haue pycked  
together , as all the rest applyed to  
Jesus Chryst in the Scripture: ye  
ought reuerentelye to thynke , that  
they are attributed vnto hi , in some  
consideracion touchinge his huma-  
nitye : or els ( as Dionise Areopagita  
doth counsel ) accordyng to some de-  
uine anagoge: that is an hyghe, and  
subtyl vnderstandyng. Nowe forth.

**H**E is called nowe and then the **Arct.**  
Image of God: for that I sup-  
pose , his lyfe is as ye wolde saye, the  
glasse of the deuyne Wyl to Warde vs.

**Y**E A , and for that he is of the **Proct.**  
same essence , and substance  
that the father is of. And therefore he  
**P.ii.** is

THE FAL OF THE  
is also called splendor gloriæ: And  
Character substancie patris. And in  
thapostolyke Crede. Lumen de lu  
mine. Deum, de deo. That is, light of  
lyght, God of God. And Chryst on  
lye is the ymage of God. Other are  
secundum imaginem dei: That is ac  
cording to the Image of God. The  
father saythe vnto the son, make we  
man, and addeth, secundum imaginē  
nostram. That is accordinge to our  
Image: By which wordes it is eu  
dent sayth saynt Austen that the fa  
ther and the son, are but one Image

Artt. **H**E is called the worde also: ve  
relye because he was nerest vnto  
to the father. And as ye wolde saye  
the orgen or instrument of the deuine  
voyce: For the worde is made fleshe.  
What els dothe it signifye, then that  
the fleshe receyued the worde. And  
that God the father dyd greeffe into  
Chryst

## LATE A R R I A N

Chryſt as ye wolde ſaye by implanta-  
ciō that heuēly doctrine which ſhuld  
concile vs vnto him; and in maner cō-  
uerted the ſame into his nature. That  
he ſhuld not ſay ne thinke any thyng  
but the worde of the Lorde: not  
that the fleſhe was conuerted into  
the deuine nature: or admitted into  
ſocietie and feloſhip with the ſame.  
As it ſeemeth veray abſurde at the  
fyrſt bluſhe. And that it is not true,  
the ſtyle folowynge declareth plaine-  
ly. And he dwellerh emongest vs. &c.  
ful of grace: Grace, power, is of God:  
The fulneſſe whereof doth make men  
deſpoſed to the loue of God, and the  
obſeruacion of the lawe not Gods.

**S**ingular as ye are, ſo is poure Proa.  
Iudgement vpon the ſcriptures  
ſingular: But I appeale to the wyſe  
reader whether ſuch ſingularity pro-  
ceede not of a ſingle wyt and thynke  
D. iiii. byayne.



## THE FALL OF THE

brayne. As many as euer wrote vpon  
pon John (as dyuers holy and well  
lerved fathers haue donne) Do ex-  
pounde that place of him (the worde  
is made fleshe) after this sorte: That  
the worde the seconde person of the  
Godhead Iesus Chyrist came downe  
and was made fleshe: that is to wit,  
receaued the nature of man wholpe  
and perfectly, both body and soule,  
vnitynge the same to the person of  
his Godhead. And nowe sy<sup>r</sup> contra-  
rye to all they<sup>r</sup> iudgementes and  
most of all contrary to saynte John  
his minde (who of purpose wrote his  
Gospell only to dysclose and declare  
Chyrist his deuitie ) ye haue sha-  
ped a straunge exposition vpon that  
texte. But howe fyt and meete what  
dolie perceaueth not? The worde is  
made fleshe, that is to weete ye saye:  
the fleshe receyued the worde, and  
not, the worde receyued fleshe: which  
any

## LATE ARRIAN.

any reasonable man wolde certainly  
gather of that place : And not that  
the fleshe receyued the worde . For  
S. John saythe not . Caro verbum  
facta est : The fleshe is made the  
worde . But his phrase is . Verbum  
caro factum est : The worde is made  
fleshe : whereof no man can iustlye  
gather that the fleshe receyued the  
worde , but rather and as the truthe  
is the worde receyued fleshe , for the  
worde was made fleshe sayth saynte  
John : in anyng by the worde ( made )  
that the worde Iesus Chryst recey-  
ued and tooke vnto hym fleshe .  
and by the worde ( fleshe ) he vnder-  
standeth , the hole and perfecte na-  
ture of man bothe bodye and soule :  
to thende as I haue saide often , that  
where as he was but the son of god ,  
and true God : Nowe by the recepte  
of this nature , he myght be knownen  
vnto vs the sonne of man , and true  
man

**T H E F A L O F T H E**  
man also . He is therefore called the  
word, not for that he was the origen  
or instrumente onely of the deuine  
voyce as ye saye he was : But for  
that he was in verytpe the deuine  
voyce it selfe, and the true worde it  
self. And this deuine voyce and true  
worde Chryst, was made verelye  
fleshe, That is to saye: receaued of  
Marpe the veray fleshe of man: and  
became true mā as befoze true God  
So that now in one person he was  
perfecte God, and perfecte man. Yet  
his deuine nature not cōuerted into  
the nature of mā, or in any cōsidera-  
cion admittted into the societie or fe-  
loweshyppe with the same: onely the  
two natures in hī are vnited to the  
person of his Godhead inconfusely  
by a miraculous vnton, as at large  
I haue tofoze declared, And the text  
folowynge, tho ye force and dꝛawe it  
neuer so muche: Yet wyl it not fo-  
lowe



## L A T E A R R I A N .

lowe that waye, as ye wolde haue it.

He dwelt amongst vs, as man :  
I graunt he was full of grace and  
trueth I denye notte. The stile in  
deede folowynge in Iohn declareth  
no lesse: but what foloweth of yours  
therupon : verely that ye wold haue  
him not God, but man only, wel dis-  
posed to the loue of God, and the  
obseruacion of the lawe : But the  
stile folowing taught ye not to con-  
clude so, which if ye wold frame your  
blynde fansye to folowe, & not force  
the same to folow your mad brayne:  
ye shulde then folowe the better and  
sure guyde, and in the righte waye :  
For many styles folowynge in saynt  
Iohn, wyl leade you into the perfect  
vnderstandyng of Christ deuinite.  
if it wold please you ordinatly to fo-  
low after them, & marke the with an  
indifferēt eye. And in the same place  
where ye were last, you fynde, that  
Christ

## THE FALL OF THE

**John. i.** Christ is the true lyght, which dothe illuminate every man comynge into this worlde.

**John. i.** Ye fynde also that grace & truthe came by Jesus Christ.

**John. i.** Ye fynde agayne: Rabby, thou art even the very sonne of God: thou art the kyng of Israell.

Even there also, behold the labe of God which taketh away the synnes of the worlde.

**John. i.** Now say to be the true lyght: To illuminate all that come in to the worlde: To be grace and truthe it selfe, as in another place he dooeth wytnesse the same of him selfe, say-

**John. iiii.** eng: I am the way, the veritie, and lyfe: To take awaye the synnes of the worlde: To be even the very sonne of God: As it for man, or for God, say ye: For God onely, ye can not denye. And the styles following even in the same chapter do ascribe

## LATE ARRIAN.

ascribe all this to him, wherefoze he  
is true God. Thus your stile eue-  
ry wher lacketh edge to cut the but-  
ter that may stycke to your bzeade.

**A**ND IF oportunitie serued to **Arri.**  
searche the Scriptures accor-  
dingly, it shulde easely appeare that  
Christ is not of the same substaunce  
or nature, neither equall with God  
the father. And suche places and tes-  
timonyes as now come to my remem-  
braunce, I wyll hereunto add.&c.

**B**UT befoze ye adde any moze, **Proct**  
let me adde my subtraction to  
poure firste addicion, and then adde  
and multiply what you lyst.

Ye say, it may ealely appeare by  
the scriptures Christ not to be equal  
w God the Father, neither to be of  
p same substace oz nature wth him.  
And I saye, it were veray harde for  
you



THE FALL OF THE  
you to make that easely appeare to  
any, all if ye had neuer so muche o-  
portunitie to searche the scriptures.  
The best ye can do, ye haue already  
done therein: But it easely appereth  
(I doubt not) to euery right Christian  
by that your best doynge, that ye can  
do least with the worst, to bring that  
your purpose aboute.

I haue sufficiently before decla-  
red, by the sincere and vncorrupte  
scriptures, to the full contentacion  
of any Christian mynde (I hope) the  
equalitie of the sonne Iesus Christ,  
bothe in power, & also nature with  
God the father. Notwithstanding  
sythen now estones in this place ye  
denye the same, I shall not let pre-  
sently also to sai something that may  
make with Christ, and agaynst you.

I wold wete therfore of you, what  
in all the scriptures is attributed to  
God the Father, that is not also at-  
tributed.

## LATE A R R I A N.

tributed & ascribed vnto the sōn Ie-  
sus Christ: It in the scriptures no-  
thig is referred to God ꝑ father, but  
that whiche is lykewyle applyed to  
the sonne Iesus Christ: thā of force  
it foloweth, that by the scriptures,  
the Father and the Sonne ar of one  
and the same substance oz nature,  
and equall in all poyntes touchyng  
Deinite. And that the scriptures  
do matche hym with the Father, in  
all poyntes of the Godhead, be it  
proued by the scriptures in this dis-  
course: The Father is called God  
in the scriptures, so is the Sonne:  
of whome it is sayde: This same 1. Joh. v.  
sonne Iesus Christ is veray God,  
and eternall lyfe.

The Father is called Lorde: so  
is the Sonne: of whom it is sayde:  
And oue Lorde Iesus Christ which Mat. xxi  
is God aboue all thynge, blessed for Pla. i. 17.  
euer. And agayne: The Lord sayd  
vnto my Lorde. &c. The

## THE FAL OF THE.

**Mark. i.** The father is called holy: so is the Sonne, of whom it is written: I know the what thou art, even the holy one of God .&c.

**Jam. iiii** The father is called Judge: so is the Sonne: of whom it is sayde: There is one lawmaker & Judge, which is able to saue and distrope,

The father is called iust: so is the Sonne: of whom it is sayd: The iust & righteous iudgement of God shalbe opened, which wyl reward euery man accor dyng to his dedes.

Here ye see, that hys iudgement is called iust, and the iudgement of God: wherfore he is iust, and God.

**Joh. xliii** The father is called true: So is the Sonne, and truth it selfe, him selfe sayng: I am the way, veritie and lyfe.

**psa. cxli** The father is called hyghe: so is the Sonne: of whom it is written: Hygh above all nacions the Lorde, above



## LATE ARRIAN.

aboue the heauens his gloze.

Pla. c. ii.

The Father is called the lyght :  
so is the Sonne, himselfe sayng : I  
am the lyght of the worlde : he that  
foloweth me, doth not walke in dar-  
kenesse, but shall haue the lyght of  
lyfe.

Joh. viii.

The Father gyueth lyfe  
euerlastyng : so doothe the Sonne,  
himself, sayng : My sheepe do here  
my voyce, and they folow me, and I  
do giue lyfe euerlastyng vnto them.

John. x.

The Father doth saue : so doothe  
the Sonne : of whom it is sayde : he  
shall make hys people safe frome  
their synnes.

Mat. i.

The Father doothe rayse & quic-  
ken : so doothe the Sonne, of whom  
it is written : As the Father doothe  
rayse vp the dead and quicken, even  
so the sonne doothe quyen, whome  
he wyll.

John. v.

The Father is called e-  
uerlastyng : so is the sonne, of whom  
it is sayde : In the beginnyng was  
the

John. i.  
Joh. viii.

## THE FAL OF THE

**Joh. viii.** the worde. &c. himselfe saynge: Before Abraham was, I am.

**Joh. i.** The Father made all thyngs: so dyd the sonne: of whom it is sayde: All thyng was made by him, & without him, nothyng is made.

**1 Cor. xi.**  
**Apo. x.** The Father doth know the secret thoughtes and cogitations of the mynde: so dothe the Sonne, of who it is said: But he knew their thoughtes, & sayd vnto them. &c. Agayn: all Congregacions shall knowe that I am the sercher of the hert & mynds.

**Psal. cii.** The Father is every where: so is he Sonne: of whom it is sayde: In omni loco dominaciones eius. And he him selfe sayeth: Where soeuer ii. or, iii. are gathered togyther in my name, there am I in the myds of the

**11. Tim. ii.** The Father gyueth vnderstandyng: so dothe the Sonne: of whom it is sayd: Understand what I say, for y<sup>e</sup> lord wil geue the vnderstandyng  
Thus

## LATE ARRIAN.

Thus inuche haue I done vpon  
the oportunitie receaued at your hā-  
des, that ye may bothe vnderstande  
the equalitye of the Father and the  
Sonne, and also hereby to occasion  
you, to seke oportunitie for serchynge  
the scriptures, aswell that ye maye  
perfectly knowe that which I haue  
nowe sayde, as lykewyse to see the  
much moze lesse vnspoken, that may  
be sayde for the proufe of the same,  
whiche you denye. Nowe wyl I re-  
herse your places, one after another:  
and answerethe same.

**T**O syt on my right hande, and  
on my lyft hande is not in me to  
gyue. Mat. xxii.

Arri.

**O**NE named Chius, a vintner,  
(as Plutarcke writeth if I re-  
membze wel) vsed to bze the best wy-  
nes for other to drinke: and he him  
selfe

Proct,

D. i.

selfe



**THE FAL OF THE**  
selfe wolde Drynke none other but  
suche as were mustre and had losse  
their verdure: whose seruant on a  
tyme beyng demaunded what hys  
Maister dyd at home: mary q he:  
Cum ad sint bona, querit mala: That  
is to say: Where muche good is at  
hande, he seeketh for that whiche is  
naught. Let this Chius (good sye)  
be as it were a Chystall for you to  
see your owne condicion and disease  
in: that beyng in the byneyarde on  
euerpe syde beset in cluster with the  
grape of that heuenly nectar, beyng  
in the treasury replenysched with so  
many incomparable good thynges  
passyng golde, pearle, or p̄cious  
stone, yet leauinge so pleasaunt and  
good tice. Vappa sitis vappam:  
neclectyng so driers and incompa-  
rable good thynges: Malus queris  
mala: Ye hunt after that whiche is  
euyl. And forasmuche in the Tes-  
tament

## L A T E A R R I A N.

ment of Iesus Christ, whiche is  
that heuenlye byneparde and ryche  
treasury I speake of, nothing can be  
founde but right good: Ye practise  
to corrupte the good, that it maye  
serue your naughty appetite wher-  
with it can not agre & Iesus Christ  
shuld be God: but only a pure man  
as ye are. And therfore ye haue ga-  
thered certayne places whereby ye  
wolde diswade Christ deuinite, and  
perswade him to be a Creature and  
man onely: And the fyrste place ye  
haue taken out of saynt Mathewe: Mat. xx.  
where it is sayde: to set on my right  
hande, and on my lefte hande is not  
mine to giue. which wordes in deede  
were spoken by Christ to the mother  
of Zebedees children, what tyme she  
fell doune before him, and desired  
that her two sonnes might set in his  
kyngdome, the one vpon his ryght  
hande, the other vpon his left hand,

Q. II.

to

**THE FALL OF THE**  
to whom Iesus finall answere was:  
to syt vpon my right hande, and on  
my left is not myne to gyue, but vnto  
them for whome it is prepared of  
my father: which is as much to say,  
that accordyng to this present state,  
wherin ye see me, I am not come to  
distribute the places & seates of my  
kyngdome: for know ye, that frome  
the beginnyng, my father & I haue  
distributed and appoynted them:  
Therefore be not you carefull, as  
thoughe they were voyde. This is  
the right and true vnderstandynge  
of that place. Now let vs see what  
woulde you conclude hereof, that  
Christ is not God: and howe so?  
Perdye thus: God is of power to  
gyue the seate on the right hande, &  
on the lefte hande in the kyngdome  
of heauen.

But to syt on the right hand, and  
on the left hand is not myne to gyue  
sayth



## LATE ARRIAN.

sayeth Christ,

Wherfore Christe is not God.

This argument is starke naughte,  
and not worthe a rush: For Christ  
beynge bothe perfect God & perfect  
mā somtymes (as I haue oftē times  
sayde) speaketh as God, somtymes  
as man: as here in this place in cō-  
sideracion of his manhead, and ac-  
cording to the present dispensacion  
of the fleshe whiche he receaued, he  
sayth to the mother of Zebedees chil-  
dren, that it is not in him to giue for  
any to sit on his right hand, & on his  
left hand. Wherfore it foloweth not  
hereby that he is not God, no more  
then it foloweth that he is not man,  
when he speaketh as God. And as  
in this place, in consideraciō (I say)  
of his presente state then, and hys  
humanitie, he sayde that it was not  
in his power to dispose the seates of  
his kyngdome: so mought you haue  
Q. tit. easely

## THE FAL OF THE

easely found without great seeking  
in other places, howe that he dothe  
challenge vnto him the same thyng,  
whiche here he seemeth to refuse: as  
where he sayth: Qui vicerit, dabo illi  
sedere .&c. To him that shall over-  
come, I shall graunt to syt with me  
in my seat. &c. And in another place:

App. iii.

Luc. xxi.

Verely Verely I say vnto you, that  
ye whiche haue folowed me in rege-  
neracion, what tyme the Sonne of  
man shall syt in the seate of his ma-  
gestie, ye shall also syt with him. &c.  
In whiche place, Christ manifestly  
declareth that he hath power & auc-  
thozitie in him selfe, to appoynt and  
dispose the places of the heuēly king-  
dome: therfore if by your owne reaso-  
n Christ is not God, because he saith,  
to syt on his ryght hande and on his  
lefte hande it is not his to geue, why  
wyl not your reason serue you to be-  
leue him to be very God, which now  
sayeth:

## LATE ARRIAN.

sayeth: I wyl graunte him to sytte  
with me: and ye shall sytte with me  
in the seate of my magestie. If ye  
deny him to be god, because he hath  
not the power to distribute & graunt  
the seat of the heauenly kyngdome:  
wyl ye not confesse and beleue hym  
to be God, if he hathe that power in  
him? I can not thynke how ye can  
auoyde it. And do not these places  
proue certenlye, that he hathe that  
power in hym? If not, then what  
saye ye to that in Math. Omnis po-  
restas concessa est mihi in celo & in  
terra: Unto me is geuen all power  
in heauen and in earth, sayth Christ.  
If all power in heauen and earth be  
geuen to him, then is it in his po-  
wer to dispose the seat of his king-  
dome in heauen: if not, then is he a  
lyer that sayeth all power in heauen  
and in earth: is geuen to me. But  
Christ is true, and truth it selfe, and

Mat. 28.

11

Q. liii.

his



**THE FAL OF THE**  
his worde can not be false, Now say  
I make this reason.

It is for God and not man to ap-  
poynte the places of the heuenlye  
kyngdome: but Chyist hath power  
to appoynt the places of the heuen-  
lye kyngdome, wherefoze Chyist is  
veray God.

Answer hereunto at your leysure,  
yf ye can. And this aunswere is suf-  
fyciente to your nexte texte, whiche  
is thus.

**Artt.**

**O**F THAT day or houre no mā  
knoweth, neyther the aungels  
whiche are in heauen, nor the sonne,  
but the father onely. &c.

**Proct**

**T**HE son knoweth not of that  
daye and houre accoꝝdyng to  
his humanitie, by any naturall rea-  
son: but yet the son knoweth perfect-  
lye bothe the daye and houre, other-  
wyse

## L A T E A R R I A N

wise howe may it be said of him, Ego  
 et Pater vnum sumus: ¶ And the fa-  
 ther be al one, if in this point they be  
 diuers: how can it stande that al po-  
 wer both in heauen and yerth is gy-  
 uen vnto hym, yf this be not in his  
 power and knoweledge: howe is it  
 that the father hath gyuen hym all  
 thynges into his handes, yf this be  
 out of his handes and power to tel:  
 Shall he be the hyghe iudge when  
 that daye and houre commeth, and  
 yet knoweth not whē it shalbe: Dyd  
 he make all thynges and nothyng  
 was made withoute hym, and yet  
 knoweth not of that day and houre:  
 Abydeth in hym all plenytude and  
 fulnes of the dette, corporallye, that  
 is substantiallye, naturallye, from  
 the begynnyng with the father, not  
 spirituallye and througth fayth only,  
 as in sonnes by adopcyon: and yet  
 labourerth he with this defecte and

John. 1.

Mat. 28.

John. 11.

John. 5.

John. 1.

Collo. 11.

Q. b.

want:

## THE FALL OF THE

**John. v.** wante : Dothe he knowe the father  
even as perfectlve and as deep-  
lye as the father knoweth hym, and  
yet knoweth he not this point of his  
councell : Dothe he gyue lyfe ever-  
**John. r.** lastynge, and yet knoweth not the  
daye and houre when he shall per-  
fourme it : Yes no doubt as per-  
fectlve and assuredlve as the father  
doth: All if in this place in consyde-  
racpon of his humanyrie: and to de-  
clare that the secretes and counsels  
of God are beyonde mans vnder-  
standynge and knowledge, he sayth  
of that day and houre no man kno-  
weth, neyther the Angels which are  
in heauen, ne the son, but the father  
onely. For he one beyng both God  
and mā, knoweth and knoweth not:  
knoweth as God, knoweth not as  
man. Both partes are appaunte  
by the scriptures that are alleaged:  
in so apparāt mater therfoze doubt

not



## L A T E A R R I A N.

not any lenger:throughe ignorance  
to be deceaued, it is excusable: but  
vppon knoweledge to be obitynate  
what shall excuse you? Your chy:de  
texte is this,

**W** H Y callest thou me good? **Arct.**  
noone good but God.

**M** Agister bone good master sayde **Proct.**  
the yonge man what shal I do  
to optayne lyfe euerlasting? whiche  
questian pzoceeded from hym whiche  
stoode some what in his owne con-  
certe, and moued this questian to  
thende he wolde rather be cominen-  
ded in that whiche he had donne, the  
indeede to lerne what he shulde do. **Mar. 2.**  
And therfore Chyst beyng as it  
were offended with that Arrogaunt  
name, layde vnto hym, what callest  
thou me good, none good but God?  
As yf he sayde, why call ye me good  
whiche

## THE FAL OF THE

whiche surname is aboue the digni-  
tye of man, and yet ye beleue not  
that I am veray God, and the na-  
turall sonne of God the father sente  
amongest you in the shape of a ser-  
uaunt for the redempcyon of man-  
kynde. He wold be called Good, and  
acknowleged God, or els he wolde  
none of bothe. And all thoughe in  
this place for causes reherced, he  
semeth to rebuke the yonge man for  
callynge hym good master, yet shall  
ye fynde that in an nother place he  
bouchelaue the that name, yea and  
calleth hym selfe good shepeherde:  
Admytte the one and refuse not the  
other. But and if ye thynke it pro-  
per for God to be called good, lette  
hym be man in that he refused to be  
called good master in thone: let him  
be God which calleth him selfe good  
shepeherde in thother. And beleue  
assuredlye that it is not vnspyttyng  
for

John. x.

## LATE A R R I A N.

for hym to be called good with the  
father, whiche truely sayth. Ego &  
pater vnum sumus: ¶ And the father  
be all one: yf bothe, but one: Why  
bothe not good aswell as one?

Gloryfye thy son, &c. Ioh. xvii. **Arri.**

**I**f this dothe proue that Chryst is **Proct.**  
not God, then by the same it folo-  
weth that the father is not god also,  
for the sentens wholy recited (which  
you seldome do) importethe no les.  
Clarifica filium vt et filius clarificet **Ioh. xvi.**  
te. ¶ father (sayth Chryst) glozpfie thy  
sonne, that thy sonne also map glo-  
rpfye the. And in another place he  
saythe. Ego te clarificaui super ter- **Ioh. xix.**  
ram. ¶ I haue glozpfied the vpon the  
earth, ye see then that this is but bo-  
rowed ware, it cummeth and goeth  
betwixt the father and the son with  
iust retozne: if therfoze Chryst maye  
not



**THE FALL OF THE**  
not be god, because he is glorified  
of the father: neither the father must  
be god because he is glorified of the  
sonne, for eche of them glorifieth an  
other as ye haue herde. Howe be it  
if a man wolde aspe ye, what is mea-  
ned by these wordes (glorifye thy  
son) and what glorificacion Christ  
spake of, I doubt not but þ your  
answere shuld vtter your folly, and  
confirme my saying: vnles ye wolde  
euer of purpose and malyciously  
aunsweere contrarie to your knowe-  
ledge and conscience. For in the same  
Cha. wherhens ye had this, ye reade

**Joh. xvi.** plapnely these wordes. Clarifica me  
pater apud temetipsum claritate quā  
habui priusquam mundus fieret apud  
te: That is, glorifie me thou father  
with thine owne selfe. with the glory  
which I had ozeuer the worlde was  
made. If Christ hadde glorye with  
the father ozeuer the worlde was,

was

## L A T E A R R I A N .

was Chryſt with the father, ab etera  
no eternallpe from the begynnynge  
(as John dothe wptnes alſo in the  
begynnynge of his Goſpell that he  
was) yf Chryſt was eternally from  
the beginninge with the father, then  
was not Chryſt any creature: yf he  
was no creature, then was he God.  
Thus is Chryſt true God evermore  
glorious and the Lorde of glorie.  
Pauls wordes prouinge. Si cognov  
iſſent nunquam dominum glorie  
crucifixiſſent: .i. If they had knowe,  
they had neuer crucified the lorde of  
glorie. Notwithſtanding being alſo  
mā, in his manhead as he coulde be  
crucified, ſo mought he be glorified  
likewiſe. Acknowledge at length that,  
in whom one & ſemblable clarifica  
cion is, in them is no dyfference of  
power.

1. Cor. ii.

**A** L L are yours, you are Chriſtes, Act. i.  
and Chryſt is Gods, Cor. iii.

**This**

## THE FALL OF THE

Proct.

**T**his place of saint Paul Athanasius that auneynt wypter dothe expounde in this wyse . All thynges are yours , onelye for that God hath subierte all thynges vnto you, and haue ordeyned all thinges to serue your commoditie and pleasure . You are Chyestes throughe your creation & seruitude . Chyestes is Gods because he was before the worlde with the father , and was of the same essence and substance that God the father is of . And hereunto all the olde fathers agre: and of our late doctozs I knowe none that dissent in this poynt : so that it is euident that ye haue soked this out of your owne brain only, as to contend that Chyest is not god, or of the same nature w<sup>th</sup> the father, because Paule sayeth Chyeste is Gods , or of God: Upon which wordes Bullinger writeth thus: Chyest is gods, that is to say

saye  
with  
Chy  
but a  
mark  
rather  
ye sh  
deny  
noue  
and t  
leage  
that  
Paule  
whet  
depr  
yet o  
but t  
they  
their  
not t  
whic  
as he  
his f



## LATE ARRIAN

saye ( sayeth he ) Christ is coequall  
with the Father, and vnto him, the  
Churche is subiect, not as to man,  
but as to the luyng God. If ye  
marke well S. Paules wordes, or  
rather the right meanyng of them,  
ye shall not fynde Christ's deuitie  
denyed, but rather manifestly a-  
uouched: as who in the same place,  
and by the same wordes which ye a-  
leage, instructeth the Corinthians,  
that albeit al thynges (whether it be  
Paule, either Appollo, or Cephas,  
whether it be life or death. &c.) ar or  
depned to their weale and comforte;  
yet ought they not to gloze in them,  
but in Christ only, throughe whome  
they haue atchpyed all: and who is  
their head & their god, and therfore  
not to gloze in man only, but in him  
whiche is bothe God and man, even  
as he himselfe dothe gloze in God  
his Father,

R. t.

YEA

## THE FALL OF THE

**Artt.** **Y**E A more aptly is this declared  
of Paule, whyles he explaneth  
that of Dauid: he hath subiecte all  
thynges vnder his feete. &c. Cor. xv.

**Proff.**

**T**HE whole and perfect sentens  
of Paule is thus: Then cometh  
the ende, when he hath delyue-  
red vp the kyngdome to God the fa-  
ther, when he hath putte doune all  
rule, auctoritie and power: for he  
must reigne tyll he hath put all hys  
enemyes vnder his feete: but where  
he sayth all thing is put vnder him,  
it is manifest that he is excepted,  
whiche dyd putte all thynges vnder  
him: when all thynges are subdued  
vnto him, then shall the Sonne also  
him selfe be subiecte vnto him, that  
put all thynges vnder him, that god  
may be all in al. These are s. Paules  
wordes. Nowe say, what fynde ye  
herin, that improueth Christs deu-  
nitye

# L A T E A R R I A N,

little: Assuredly nothyng, all if ye  
 fynde in this sentence of S. Paule,  
 that the Sonne shalbe subiected vnto  
 to the Father: for her vpon pryche, h  
 your hope to compas your purpose,  
 which wyl neuer turne to good hap.  
 And if ye please to come furth of this  
 wylfull ignorance, and conforne  
 you to ensue & trace the knowledge  
 of Gods worde, accordege to the  
 Catholyke and Christian faith, then  
 shall ye vnderstande, that in this  
 place S. Paule dothe the Corinthians  
 to wyt, that then shall shende come,  
 when all thynges shall be subdued  
 vnto Iesus Christ: and Christ the  
 sonne shall delyuer vnto his father  
 his kyngdome, that is the Church,  
 the whole nōber of the Elect, which  
 he hathe by his death redemed: then  
 also Christ the Sonne him selfe shal  
 be subiect vnto the father, touchyng  
 the dispensacion of the flesh, and in

R. ii.

his



## THE FALL OF THE

his members the sayntes, by whiche  
it is meaned, that then the misterye  
of Christ shall cease, the preaching  
of the Gospell shall be least: and no  
longer any such in the everlastyng  
kyngdome of God, and the sayntes  
shall be as was in the Militaunte  
Churche when the worlde was sub-  
iect vnto the preaching of the Gos-  
pell: For where no synne and disease  
is, there needeth no remission, or me-  
decyne. And thys subiection of the  
sayntes shall be the most free kyng-  
dome vnto them: For then Iesus  
Christ veray God and man shall be  
all in all: God in God, & reigntyng  
ouer all thynges: creature in crea-  
tures, and to God subiect as a crea-  
ture. And howe shall he not be all in  
all which is thonly goodnesse of al,  
the righteousnesse of all, the lyfe of  
all, comfourt of all, health of all, the  
felicitie of all, the peace of all, and  
glorye

1. Ioh. ii.  
Ioh. xliii  
Psa. xcvi  
Ephes. ii.

# LATE A R R I A N.

gloꝝ of al: in whō al haue life ever-  
 lastig aboūding in all good thyngs.  
 And how shall he be subiected vnto  
 the father, whose inagestie honoꝝ &  
 gloꝝ is the same with the fathers: &  
 who sayeth: Ego & Pater vnū sumus:  
 i. I and the father be all one. And  
 howe shall he notte reigne everla-  
 stingly with God the father as god,  
 whiche proceded frome the father  
 before all begynnynge, whiche  
 humade and vncreate, made and  
 created all thynges with his father:  
 and of whom it is wryten: Et regna-  
 bit Dominus super eos in monte Syon  
 ex hoc nūc, & vsq; in seculum. i. And  
 the Lorde shall reigne ouer them in  
 the mounte of Syon for nowe and  
 euer moze, Agayn: Nos audiuimus  
 ex lege q̄ Christus manet in eternum:  
 i. We haue hearde out of the lawe  
 that Christ cotinueth for euer. And  
 of whom it is wryten by Luke: Re-  
 gnabit

John. 8.

John. viii.

John. i.

Mich. (iii)

John. xij.

Luke. i.

B. iii.

THE FALL OF THE

nabit in domo Iacob in eternum: .i.  
He shall reygne in the house of Ja-  
cob for ever. Merely touchynge the  
dispensactō of the flesh, and the mi-  
sterie nowe in force and vze, Christ  
shalle be subiected vnto the father: but  
beyng true God & consubstantiall  
sonne of God the father, hath & shall  
enuetlastingly haue, one & indiuisible  
reigne & kyngdome with the father,  
Thus are ye answered & taught, as  
the pure & chatholyke faith teacheth  
in Iesus Christ: who graunte that  
ye may lyke wyle beleue.

Arti. **C**H R I S T lyueth through the  
 spiritue of God: and there is one  
 only True God, &c. what more manifest  
 then this?

Proft. **V**ERELY nothing moze man-  
fest againſt you, nothing moze  
playne to confounde your ſeife.

**1. Cor. 13. Christ liveth through the vertue**

v/2 Ignorance is argued from mte. of God:  
 11: appear pte mte. of God for pte  
 as front: appear ab pte of front not  
 not ab pte come: & so consequently, +



## L A T E A R R I A N.

of God: that is true: and thereby  
 S. Paule meaneth, that altho Christ  
 was crucified through infirmities of  
 the flesh he whiche he carped about,  
 yet relyued he againe by the deutne  
 power & vertue of god, whiche was  
 in him lesse beyng veray God: and  
 in whom, sayth saint Paule, all ful-  
 nes of the deitie dwelled corporally Colos. 2.  
 & naturally. What dothe this make  
 agaynst Christ's deinitie: yea, doth  
 it not mightely make with it? And  
 the place that foloweth doth so plain-  
 ly confirme the same, that ye may be  
 ashamed to recite it to the contrary.  
 There is but one Lorde whiche is  
 Jesus Christ. &c. sayeth S. Paule.

What of this? Is not Christ ther-  
 fore God, because he is thonly lorde?  
 Oh what blyndenes is this? Quis  
 vos facinavit? Who hath bewitched Galla. 3.  
 you? no doubt the blynde may see,  
 that wyll see heretn, whiche you be-  
 lieve.

R. iiii.

pon

*unfalsch misse, sagt der Herr: / 62*

**T H E F A L O F T H E**  
pon wilfulnes wil not se, doth Paul  
save ye, teache that there is but one  
onelye Lorde Jesus Chryst, and do  
not you see that by the same Saynt  
Paul byndethe you to beleue that  
Jesus Chryst is god & the self same  
thyng, & essens that God the father  
is? For yf no other Lorde is but  
Chryst, how shall the father be lorde  
then, if he be not the same thyng &  
essence that the sonne is, and if they  
bothe be not one in Godhead? The  
father is called Lorde, for it is writ-  
ten, the Lorde sayde vnto my Lorde  
here the father is called Lorde, and  
the son also Lorde. Yet Paul sayth  
that there is but one Lorde the son  
Jesus Chryst throughe whome all  
thinges, and we by hym. How may  
this stande yf we make the father  
and the sonne dyuers in nature and  
not one? No doute the father and the  
son al one: the father God and lorde,  
the

## LATE ARRIAN.

the sonne God and lord: bothe one  
God, both one lord: and one, both.  
And this appellacion lord, when it  
is applyed to Chryst, is of the same  
force & importaunce in the scriptures,  
that God is of. He is called Lord  
more often then God, as well for that  
the Prophetes most commonly cal-  
led him Lord, and also because, that  
name dothe more allude to the my-  
sterie of his incarnation: Throughe  
which he delyuered vs from the ser-  
uitude of Satan: dyslorded him of  
vs: and tooke the lordshyp and do-  
mynton ouer vs vppon him selfe.

**B**UT not to trouble your lordship Arri.  
any lenger With my rude & bar-  
berous talke, shortly thus I thinke of  
Iesus Chryst. Verely that he was the  
most electe vessel, the orgen or instrum-  
ent of the deuine mercy, a Prophet  
and more then a Prophete, the son of  
R.v. God



THE FALL OF THE  
God, but according to the sprecche of  
Sanctificacion, the fyrst begotten but  
emongest many brothers. &c.

Proct. **H**ere is Chyriste defined as vn-  
chrysteanly as euer I herd, and  
who so is werpe of the chryistianitie,  
let hym beleue as ye teache: for in  
dede it is contrary to Chyriste and al  
Chyristianitie: but who soeuer reioy-  
seth in the name Iesus Chyriste, and  
looketh to enioye lyfe euerlastynge  
thzough hym, he must nedes confesse  
and beleue Chyriste to be otherwyse,  
then ye do presently acknowledge.

336 I sayne wold you that Chyrist shuld  
not be god, but your faint prose shal  
of declareth what spirite ye are of.  
Notwithstādyng ye do what ye can,  
which is nothyng in effect: & what  
can any doo moze against so heyghe  
and manifest truthe: Ye leaue not  
one stone vnmoued to further your  
purpose,

## L A T E A R R I A N.

purpose, saue only the chiefest stone  
which wyl not rolle that waye with  
all that you canne: And ye are well  
content to let it alone, & proue ma-  
steries with the rest. Much lyke ye  
are vnto Patroclus, who when he  
went into the warres, toke with him  
all the armour and weapons of A-  
chilles, hys speare only excepted,  
whiche he thought to be to wrighty &  
great for hys arine: No otherwyle  
you descendyng into the fiede a-  
gaynst Ch.ists deuinitie, brought  
with you to ouerthrowe the same, all  
kynde of armour and weapon saue  
only the vertue and truthe (whiche  
was not for your wearig) the speare  
and shelde of all Catholyke and  
Christian men, of force in all suche  
causes, to bpholde and support the  
right, in spight of all myght. And  
with this weapon, as I haue hither  
vnto made you to stoupe: so a none  
I dout

## THE FALL OF THE

or. all along
 I doubt not I shall geue you the  
 doune fall. And here toyne wee in  
 this quarell. In this your descrip-  
 tion of Christ, I fynde, that all y<sup>e</sup>  
 your intēt is altogether wycked, yet  
 some parte of your woordes in the  
 same sounde well, and maye be well  
 taken: as where ye saye that Christ  
 was the moſte elect beſſell, was the  
 oꝝgeyn oꝝ instrument of the deuine  
 mercye, was a Prophet & moze then  
 a Prophet. Theſe phraſes are good  
 & Catholyke in a good & Catholyke  
 mans mouth, where the intent is  
 pure & godly. Therfore your wor-  
 des that ſounde Jeſus Chriſt to be  
 a moſte electe beſſell, be they good:  
 but your intent that wolde haue him  
 an elect beſſell only, muſt needes be  
 wycked. Your woordes that ſounde  
 Jeſus, to be the oꝝgen of the deuine  
 mercy, be they good: but your intent  
 whiche wolde haue him an oꝝgen  
instru



## LATE ARRIAN.

instruēt only of the deuine mercy,  
and not the authoꝝ of mercy, & mercy  
it self, must needes be wycked. Your  
woꝝdes that sounde Iesus Chꝛist to  
be a Pꝛophet and moꝛe then a Pꝛo=  
phet, be they good: but your intent  
which wolde not haue him the giuer  
of all pꝛophesye as God almighty,  
must nedes be wickēd because it con=  
coꝛdeth not with the veritie of Chꝛi=  
stis condicion, and consent of all the  
Catholyke Church: which beleueth  
stedfastly bothe, as well that whiche  
your woꝝdes affirme, and that also  
which your intent denyeth. It folo=  
weth in your description: He is the  
sonne of God, but accordynge to the  
spirite of sanctifyng: Your But ma=  
nifestly discloseth where at ye shute.  
Which terme is yours, the rest is in  
S. Paule to the Romaines, but not  
so nakedly, as ye haue alleaged it:  
as here afterwarde it shall appeare.

Thys

## THE FALL OF THE

First let vs examine what ye meane when ye say, that Christ is the sonne of God: but accordyng to the spirite of sanctifying. If ye meane as S. Paule meaneth, then your meaning is good: if not, then is your meaning deuelysh & wycked. But your But, I say, vttereth your intent, verely that Christ is the sonne of God onelye, as other good men are, whose heartes the holy ghost hath sanctified, ye meane the sonne of God by adoption: and therfore ye knyt by your definition with Firstgotten but amongst many brothers.

Rom. 1.

S. Paules wordes wholye and sincerely without wrestyng & magling of them are these: of his sonne which is made of the seede of Dauid, conchyng the flesh, & declared the sonne of God in power, accordyng to the holye spirite and by his resurrection from the dead: This is S. Paules

sentence

## LATE A R R I A N.

sentence, conteinyng muche more  
then ye brought in, & eke somewhat  
lesse by your But, whiche if it were  
in Paul as it is in yours, then your  
next But myght folowe the better.

In these wordes S. Paul teacheth,  
Christ to be, not only the Sonne of  
man touching the flesh, but also the  
Sonne of God, and true God, by  
three wayes: that is to saye: By  
power, by the spiritte, and by resur-  
rection. By power, as by miracles  
and workes, whiche were aboue the  
condicio of man: of which he spake  
in John: Si verbis meis non creditis,

Joh. v. x.

operibus saltem credite: .i. If ye  
beleue not my wordes, yet haue cre-  
dit to my workes: By the holy gost,  
as in sundrye places, so in that, that  
the holy ghost came doune in visible  
forme vppon hym, what tyme the  
voyce of the father sounded: Hic est  
filius meus in quo mihi bene cūplacui:

Mat. iii.

rviii.

.i. This



## THE FALL OF THE

.i. This is my sonne in whom I am well pleased .

And hererunto appertayneth that of Ioh. in his caconicall eppstel, *Es spiritus est qui testificatur* . He promised also to sende, and accorpyng to his psonpse dyd sende the holpe ghost to be a comforter and gyde in his bodely absence, vnto all such, as faithfully trace his wayes: which was for god to do, and not mā. The thyrde argument whiche S. Paul vseth in that place to proue Chrystes deuintie, is his resurrection. For who could rayse hym selfe fro death by his owne power and vertue, but the naturall son of God, which said *Tollite templum hoc, et in triduo excitabo illud: .i. Destroye ye this tēple, and in thre dayes I wyl bulde it vp agayne . Ego ponam animam meā & iterum sumam eam, nemo tollet eam a me sed ego ponam eam a me ipso* potesta

John. x.

## LATE ARRIAN.

potestatem habeo ponendi eam, & iterum  
potestatem habeo sumendi eam: That  
is to saye: I wyl put my soule from  
me, and I wyll take the same again  
vnto me: None shall take it frome  
me, but I wyl put it from my selfe: I  
haue power in my selfe to putte it a-  
waye, and I haue power in me to  
take it agayne. Ye see then what S.  
Paule meained in that place, and ye  
heare howe that other partes of the  
scriptures do confirme also his me-  
nyng & intent in that behalf. Wher-  
for your meanyng and intent which  
is repugnaunte hereto, must needes  
be wycked and naught. And some-  
thynge to say of your next But which  
is: Christ is the first begotten sonne  
of God, but a mongest many broo-  
thers. I pray you which of all his  
brothers can saye: Ego ex Deo pro-  
cessi & veni: .i. I proceeded furthe Ioh. viii  
and came from God: whiche of so  
S. i. many



# THE FAL OF THE

**Ioh. xiiii** many can saye: Creditis in Deum & in me credite: .i. Beleue ye in God and beleue in me: Which of so ma-

**Iohn. x.** ny brothers can say: Ego & pater vnum sumus: .i. I and my father be one: which of them all can say as he sayde to Philip: Qui videt me, videt patrem: He that seeth me, seeth the father: which of so many can saye & perforce: Qui credit in me, habet vitam eternam: He that beleueth in me hath lyfe everlastyng: Which of

**Mat. xvi** pou then can saye: Qui non honorat filium, non honorat patrem: He that honoureth not the sonne, honoureth not the father: Agayne, to whom of so many brothers was it euer sayde: Thou art Christ the sonne of the lyuyng God: To which of so manye brothers may it be sayde: Qui non

**Iohn. iiii.** credit, iam iudicatus est: quia non credit in nomine vnigeniti filii Dei: That is: He that beleueth not, is alredye



## L A T F A R R I A N.

redye condemned: because he bele-  
ueth not in the name of the onlpe be-  
gotten sonne of God: If ye can de-  
clare any to be equall with hym in  
these popntes, then wpll I graunte  
with you that he hath ino brothers:  
& euery of them true God. For none  
but God can saye as he hath sayde:  
& to none but to God can it be sayde  
whiche ye haue hearde. In meane  
tyme I beleue him to be brotherles,  
and confesse him to be thonly begot-  
ten sonne of God, consubstanciall &  
coequall to h<sup>e</sup> father in al power, ho-  
nor, and gloze. And for your fur-  
ther instructiō reade at your leislure,  
s. Paule in the first to the Hebzees,  
where ye shall fynde that S. Paule  
proueth hym to be brotherles, & the  
naturall sonne of God, & true god.  
for .iij. causes chtesly: thone is, be-  
cause he is the creato: and maker of  
Angels (as there he proueth): the  
S. ii. other

## THE FALL OF THE

other, for þ he is honored of angels:  
 þ third, because he hath his seat for  
 euer & euer. Now sir, all if every iust  
 mā is the sonne of God by adopciō,  
 who so iuste that made the Angels,  
 that is honored of Angels, that syt-  
 teth at the right hand of God the fa-  
 thers magestie i seat for euer & euer.  
 But Iesus Christ alone, whom S.  
 11. Pet. 1. Peter calleth Verū filium. The true  
 sonne of God, & not the sonne by ad-  
 opciō: And of whom s. John sayeth:  
 Hic est verus Deus & vita æterna:  
 This is true God, & lyfe everlastig.  
 And if none made āgels, none to be  
 honored of angels, none hath the seate  
 everlastigly, but Iesus Christ: then  
 of likelihod he is bꝛotherles. Agayne  
 to creat Angels, to be honored of  
 Angels, to haue seate for euer & euer  
 if it be for God only, then is Christ  
 God: and I beleue that he is.

Arct.

**F**URTHER he was notable by  
 miracles, but which god wrought

## L A T E A R R I A N .

by hi, as also the Prophets of the old  
lawe, dyd many wonderful miracles:  
yet may we not cal the gods therfore.

**F**or sothe I graunte, that bothe Proa.  
Christ, and the Prophets of the  
olde lawe, did veray great miracles:  
yet their miracles not lyke great, ne-  
ther the maner of doyng one, as a-  
none ye shall heare. And where ye  
say that God dyd suche miracles by  
him: I graunt that he dyd: So did  
he make and creat all thyngs by him  
also: What? Had he not in himselfe  
therfore & power to make & creat all  
thinges? Yes no doute: as who is  
the same selfe thing, essens & nature,  
that the father is: so that, to say that  
the father made all thynges by the  
sonne, is as much to say, that the fa-  
ther & the sonne one god, one power  
made al thyngs, not one doing moze  
then thother: for ther is not betwene  
the one, & then another, but both one



# THE FALL OF THE

touchyng the deitie, and .ii. persons  
of the same. Therfore to graunt vn  
to you, that God wrought miracles  
by Christ, yet doothe it not folowe  
that, Christ had not in himselfe po  
wer to doo miracles: for he had po  
wer in him to do all thynge as abso  
lutely as the father had: who sayth:  
I and the father be one. Agayn: The  
father is in me, and I in him: And All  
power is gyuen me in heauen and in  
earthe. What greater miracle can  
there be, then to put away the soule,  
and take it agayne: And Christ did  
so, & sayde that he had power in him  
selfe so to do: and dyd so in deede.  
Now (saye) although the Prophetes  
& other dyd veraye great miracles,  
yet the maner of doyng so dyuerse  
betwene Christ and them, well pro  
ueth him to be God, and these not to  
be goddes. For as thei dyd nothing  
of themselfe, so dyd Christ absolutely  
all

John. x.

John. iii.

John. x.

## L A T E A R R I A N :

all of himselfe. They euer vsed in-  
uocations and prayer er they were  
able to do any miraculous matter.  
But Iesus Chyste dyd all of hym  
selfe, neuer prayed, neuer inuocated  
the father what tyme he wolde shew  
any miracle, but of his owne deuine  
power, and with his onlye worde he  
wrought miraculous wōders: what  
sayde he too Lazarus, but Lazare  
veni foras? What dyd o? sayde he  
to the wydow her sonne, but Adoles-  
sens tibi dico surge: .i. Yonge man,  
I saye vnto the, ryse. What dyd o?  
said he to the doughter of the ruler,  
but Puella surge: .i. Damesell arise.  
Helyas I graunt dyd rere vppe the  
dead, but first prayed. Helyzeus whē  
he relpyed the sonne of Sunamite,  
prayed a lone in a chaūbre, the doze  
close shutte vnto him. Peter also re-  
lyued Tabita, but first prayed ear-  
nestly on his knees, and then sayde:

John. xi.

Luke. vii.

Math. ix.

4. Mc. 4.

S. iiii.

Tabita

## THE FAL OF THE

Act. ix.

Tabita aryse. Lykewise to Eneas,  
which kept hys bed .viii. yeares, he  
sayd: Eneas, the lord Jesus Christ  
make the whole, aryse and make thy  
bed. If S. Peter coulde worke  
so hygh miracles in Christes name,  
was not Christ himselfe able to do the  
lyke, and moze greater in hys owne  
name? Wherfoze loke howe muche  
Difference is betwene cōmaundyng,  
and desyring: geuyng & deseryng:  
of him selfe, & by anothers power: so  
much discrepauce is betwene Christ  
& other in working miracles. And  
forasmuche to cōmaunde, to gtue of  
himselfe, and by no other power, life  
to the dead, health to the sycke. &c. is  
for god only to do: Beleue Christ to  
be god, that hath and can do y<sup>e</sup> same.  
And the other that dyd nothing but  
vpon desyre, & desert thzough fayth  
and prayer, and by an other power,  
call them not godds, neither cōpare  
them with Jesus Ch,ist for shame.



## LATE ARRIAN.

**T**HIS haue I vttered my opiniō **Arct.**  
in Writyng, accordyng to your  
good Lordships cōmaundment, besee-  
chyng your lordship to take the same  
in good part, as the thyng done by hī  
which is prest and readye to do your  
lordships wyll & cōmaundment in all  
poyntes that maye be perfourmed by  
this weake vayne of wytte in me.

**A**ND thus haue I confuted the **Proct.**  
saine your opinion by writyng  
accoꝝdyng to the truth of the pure  
scriptures of God, affirmyng ( con-  
trary to your asserctō ) Iesus Christ  
to be the naturall sonne of God the  
father, and true God in all poyntes  
equall & consubstanciall to his fa-  
ther: and this doctrine to mainteyn  
and defende I am prest and ready a  
gaynst you & al other that wyl deny  
it, to thutter most of all my power.  
And forasmuche the vayne of your  
**S. b.** wytte

# THE FALL OF THE

wytte be but weake ( as ye saye ), I  
 wolde wysh that ye shulde not ouer-  
 charge it so much , neither strapne it  
 so farr as to compasse such matters  
 whiche the strongest wyt can neuer  
 bring to passe . If therfore your wite  
 be but lytle , spende it all well , & all  
 lytle inough . And so doyng , ye shal  
 not neede to beseeche oꝝ requyre anye  
 man to take in good parte your do-  
 ynges , they themselves cōmendynge  
 themselves , & deservynge fauour at e-  
 uery honest mans hande . But if ye  
 perseuer in this wycked fasciō , as to  
 perswade blacke to be whyte , chalke  
 chese : then eche wyle man may well  
 thike , wylle & wyt to haue wrestled in  
 you so long , that wylle hath driven  
 wyt out of possession , & wholly op-  
 taineth the souereigntie in you , & so  
 you to do all thyng vpon wylle with-  
 out wyt . Of all men I am lothest  
 to see it in you , for I protest before  
 god

## L A T E A R R I A N.

god, that I beare as good hert, and  
wylsh as much good vnto you as I  
do to my self. The contrary I wold  
not haue you thike in me, although  
I haue taken vpon me to condemne  
your opinion: and whyles I do the  
same shall seeme sumwhat rough-  
ly to talke vnto you perchaunce: but  
rather that I greatly detest & abhor  
the opinion and sect, whiche can not  
to sharply be touched: for to youre  
pson I owe no displeasure or malice  
at al. And thou christia<sup>n</sup> reader in steede  
of long conclusiō in the matter that  
I treat of, reade the Psalm of A-  
thanasius which herafter foloweth:  
Beseechyng the to take in good part  
these my doynges, wherin good wyl  
hath wrought all that it coulde,  
how soeuer power & facultie  
haue ben answerable  
thereto.

Mutuo oremus vt saluemur.



**THE SENTENCE  
AND BELEFE OF A-  
thanasius, touchig the de-  
uinite of Iesus Christ.**

**W**hosoeuer wyll be saued:  
befoze all thynge it is ne-  
cessarpe that he holde the  
Catholyke sayth.

Whiche sayth except every one do  
kepe holy & vndefiled: without dout  
he shall perysh euerlastingly.

And the Catholyke sayth is this:  
that we worshyp one God in Trini-  
tie, and Trinite in vnitie.

Neither confoundyng the persons:  
noz deuydyng the subitaunce.  
For there is one person of the father  
another of the sonne: and an other  
of the holy ghost.

But the godheade of the father, of  
the sonne, and of the holy goost, is al  
one: the glozpe equall, the maiestye  
coeternall,

**Suche**

Such as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternal, the sonne eternal: and the holy ghost eternal.

And yet they are not thre eternales but one eternall.

As also there be not thre incomprehensibles, nor thre vncreated: but one vncreated, one incomprehensible,

So likewise, the father is almighty, the sonne almighty, and the holy ghost almighty.

And yet they are not thre almighties, but one almighty.

So the father is god, the sonne is god, and the holy ghost is god.

So likewise the father is Lord, the sonne Lord, & the holy ghost Lord.

And yet not thre lordes but one lord

For

For lyke as we be cōpelled by ꝑ chꝛi  
stia veritie: to acknowledge every  
person by hys self to be god and lord.

So are we forbydden by the Ca  
tholyke religion: to say there be thre  
goddes, or thre lordes.

The father is made of none: neither  
created nor begotten.

The sonne is of the father alone:  
not made nor created, but begotten

The holy gost is of the father and  
of the sōne: neither made nor created  
nor begotten but procedyng.

So there is one father, not thre fa  
thers, one sonne not thre sonnes: one  
holy gost, not thre holy goostes.

And in this trynyty none is afore  
nor after other: none is greater nor  
lesse then other.

But the whole thre personnes be  
coeternall together and coequall.

So that in al thynges, as it is afore  
sayde: the vnitie in trinitie, & the tri  
nitie in vnitie, is to be woꝛshippyd.

He



He therfore that wyl be saued: must  
thus thinke of the trinitie.

Furthermoze, it is necessary to euer  
lasting saluacion : that he also be-  
leue ryghtlye in the incarnation of  
our lord Jesus Chyste.

foz the right faith is that we beleue  
& confes: that our lord Jesus Chyst  
the sonne of God, is god and man.

God of the substance of the father,  
begotten befoze the worldes : and  
man of the substance of his mother,  
borne in the worlde.

Perfecte god and perfecte man: of  
a reasonable soule, and humayne  
fleshe subsystynge.

Equall to the father as touching  
his Godheade: & inferyor to the fa-  
ther touchynge his manhoode.

Who although he be god and mā  
yet he is not two, but one Chyst.

One, not by conuersyon of the god  
heade into fleshe: but by takynge of  
the manhood into God.

One

One altogether, not by confusion  
of substance: but by vnitie of persō.

Foz as the resonable soul & flesh is  
one man: so god & mā is one Christ.

Who suffereth foz oure saluacion  
descended into hell, rose agayne the  
thirde day from the deade.

He assēded into heauen, he sitteth  
on the ryght hand of the father, god  
almighty: from whēce he shal come  
to iudge the quicke and the dead.

At whose cūnyng al men shal rise  
agayne with theyr bodyes, & shall  
gyue accomte of theyr own workes.  
And thei that haue done good, shal  
go into lyfe euerlasting: & they that  
haue done euyl, into euerlastig tper.

This is the Catholike faith which  
excepte a man beleue faythfully he  
can not be saued.

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